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EDITOR Jehangir R. Patel

MANAGING EDITOR Gustasp Irani

EXECUTIVE EDITOR R. P. Thanavala

DESIGNER Mini Boatwala

ART ASSISTANT Najoo Amroliwalla, Ketayun Wankadia

ADVERTISING Feroza Chavda and Veera Parbhu

MANAGEMENT Dr Rustem Colah and Zarin Billimoria

CIRCULATION M. R. Ambujakshan Nair

OFFICE Mathew M. George

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Readers' views are welcome on any subject of interest to the community and should be sent to the Editor, Readers' Forum, Parsiana, G.P.O. Box 892, Bombay 400 001. Letters are subject to editing for reasons of space and clarity.

Housing Appeal

Pressure on space in Bombay particularly during the last 25 years or so, has created a housing shortage for all. Those who are better placed in life should help.

Your help, the help of every Zoroastrian in particular, is needed to solve the problem of housing many unfortunate Parsi brethren, who today, do not have a roof over their heads, or live cheek by jowl in squalor and dependency, or defer marriage because they do not have a place to stay in, or move in desperation and uncertainty, from one sanatorium to another.

The Parsi Panchayat, Bombay, has at its disposal land at various places in Bombay which can be developed for construction of residential premises for the unfortunates of our community. But lack of funds at their disposal for this particular purpose, has curbed their activities in this direction, and this needs to be supplemented through the benevolence of the affluent section of our society, particularly our community.

There is a wrong impression among some members of the community that the Parsi Panchayat, Bombay, has funds worth crores of rupees which could be utilised for constructing buildings. However, a major portion of the funds available is earmarked for specific objectives such as education, medical relief, relief of poverty, etc. and a very negligible amount is available for construction of buildings. Hence this appeal to raise funds for building construction.

The Rayomand Committee, consisting of over 30 public spirited ladies of our community, is intensely motivated to do its best to assist the Parsi Panchayat, Bombay, to relieve the housing shortage for our community. Under the auspices of the Parsi Panchayat, Bombay, it will collect initially the funds towards the construction cost for buildings on the land owned by the Parsi Panchayat Trust, to provide residential accommodation on cheap rental basis to the deserving members of our community.

The Committee earnestly appeals to you to donate whatever amount you can, to meet the needs of your homeless brethren and reflect the charitable disposition and generosity of the Parsi community. In fact, every Zoroastrian should take pride in contributing, as best he can, to this laudable project, and take legitimate pride in feeling that he is a part of this grand objective.

If they so desire, names of those contributing Rs. 40,000/- and over, will figure on Special Plaques, and of those contributing Rs. 10,000/- and above, will be inscribed on a General Plaque.

Contributions may be by cash or by cross/order Account Payee cheques made out in favour of the Rayomand Committee. These donations will form part of the corpus and should be sent C/o. The Bombay Parsi Panchayat, 209, D. Naoroji Road, Bombay 400 001.

The donations/contributions will be received by the authorised representative of the Rayomand Committee only and they will issue a temporary receipt which will soon be followed by a permanent one issued by the Parsi Panchayat, Bombay. Donors are advised to give their names and addresses in full so that the Panchayat Office may send the official receipts at the proper address.

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MS RATI F. NARIMAN
MS PILOO R. SOONAWALA

'Happy Experience'

On visiting distant places in the country where Parsis reside in small numbers, one finds great enthusiasm to know more about the community and to celebrate the communal events. In the past I found this to be the case when visiting various places especially to attend the meetings or the zonal conferences of the Federation of Parsi Zoroastrian Anjumans and to give talks. Recently, I had the same happy experience when I went to Nagpur.

The purpose for the visit was the 83rd birthday of the Mulla Dare-Meher. When such birthdays are celebrated at Bombay or cities of Gujarat, jasan ceremonies are normally arranged and sometimes, in addition, religious discourses are held in the evenings which are attended by a small number in comparison to the total Parsi population of such places. On few occasions, musical groups give late evening performances. But the Parsis of Nagpur celebrated the birthday of their Dare-Meher for a full seven days with gusto.

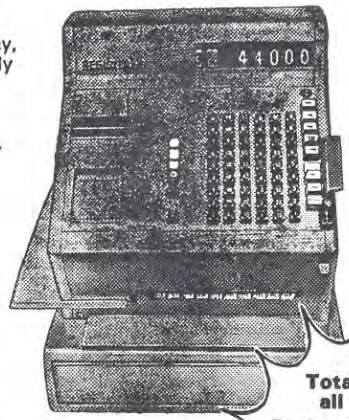
There was a nice blending of religious and cultural activities. There were items like music, quiz contest, exhibition of rare artistic articles, recitations by young ones on religious and moral topics, and a drama performance by the Karanjia Group of Surat. I spoke on the social aspects of the community, followed by talks

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Someday all Cash Registers will be made the REGISTEREX way!

by K. N. Dastur. There was a community dinner attended by a large number. It was surprising to see so many Parsis present for the functions when we find such poor attendance in places where Parsis reside in large numbers.

The Mulla Dare-Meher and the Billimoria Dharamshala are well maintained. It was pleasing to find the panthaky of the Dare-Meher, Erward Asfandiar Dadachanji taking a keen interest in nearly all the functions. The way he conducted the quiz contest was admirable.

Phiroze Siganporia, the welfare officer of Empress Mills of Nagpur, has started a quarterly publication, "Dharma Prakash" with the principle intention of evoking the interest of Nagpur Parsis on communal topics and imparting information to the members of his anjuman and others about community affairs.

I was told that there are about 750 to 800 Parsis in Nagpur and the surrounding areas. Most of the male members are employees of the Empress Mills. No wonder the Parsis of the place feel so grateful to the House of Tatas. There are fitting monuments of Jamshedji Tata, who laid the foundation of industry in India.

It is indeed a pleasure to meet our dear co-religionists residing at various places in the country, to learn about their problems and achievements and to have free and frank discussions with them about questions facing the society. There is a warm welcome when we go to meet them and talk to them. How beneficial it would be to have more opportunities of this kind, which may ultimately help the community in maintaining its independent identity and building up a sound society.

RATAN R. MARSHALL
Surat

Pride and Prejudice

Why are Parsis so anti-Muslim, especially anti-Iranian? They abuse us, call us *saala handas, harami, beiman* etcetera. They say we are dirty and lusty—why?—because we aren't hypocrites.

If we Iranians are so bad, then why are all the Parsis going to Iran and taking jobs? They go to our country, take our jobs, benefits, money and then abuse and insult us. They treat us like dogs and stupids. We aren't stupid. Perhaps some of us can't speak English well—but we aren't stupid. Further if we were *rich* as most people allege—we certainly wouldn't come to *India*.

People charge us exorbitant rents for pokey, smelly, dirty rooms. They never treat us as human beings with feelings. To them we are a hard, lusty, dirty lot and very rich to boot. They never think we are away from home, parents and love, and need affection or a kind word. That costs nothing.

But no, they treat us like dirt and abuse our God and religion. Life is short and it's high time all people of all faiths showed love and respect towards each other, then the world will be a better place to live in.

A. FAIZELIPOUR
Poona.

Spring of Hope

With all the changes taking place to which we have to adjust our thoughts and actions if we are to exist in harmony, there is one change that is most essential—a change of heart.

Zarathustra proclaimed that inner change was necessary if Zoroastrians were to enter and enjoy the Kingdom of Heaven. It involved a change of values and attitudes as well as a recognition of past hatreds, greed, refusals of compassion, infliction of suffering on others. Many devout Zoroastrians recognise the need of this in their personal lives, but fail to universalise our acceptance of the command to love our neighbour equally with ourselves. The challenge of our age is to apply it corporately—to our professions, our social groupings, our political parties, our religious denominations, our national loyalties. Present happenings are making us realise how much we depend on others for the basic necessities of life—water, food, medical care, sewage and refuse collection, protection against violence and lawlessness. We are all bound together in the bundle of life.

The remembrance of past injustices and the fear that they may return again, the very human reaction to do to others what they do to us, all need to be examined. The only cure is forgiveness—accepted and offered. We need to wipe the slate clean and start afresh. This is what the true imbibement of Zoroastrianism does to us.

All involved in human operations want to share in planning and decisions. They want their share to be recognised and valued. They want to be creative, as everyone does who believes that we are made in the image of our Creator, with spiritual chromosomes inherited from Him. If not, we become frustrated, blame others for our joint failure, and give rein to our violent feelings.

A time for cooling down, for calm assessment, for friendly gestures and reconciliation is needed. Then this

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bitter winter of the spirit might give place to a spring of hope.

FURHOK KAIKUSHROO TANGREE
Netherlands

Unhelpful

My cousin's husband, a foreman in Premier Automobiles, which was shut down for four months, went to the Zoroastrian Co-operative Bank for a loan to buy a taxi. He was told that the bank gave loans only to those who produce security of an equal value.

Further, when he went to the Parsi Panchayat for help, he was told that they give loans only for weddings and navjotes!

We should remember that our community prospered because our ancestors helped each other in their days of need. They never thought twice in helping other needy Parsis. But nowadays there seems to be a complete reversal in the attitude of Parsis. Take for example, scholarships. Recently, when I had gone for a scholarship, I was told to produce so many certificates which a poor student would hardly be able to produce, considering the meagre resources at his disposal.

This shows that we Parsis too, like other Indians, are getting into a rut of bureaucracy and red-tapism, thereby signifying our doom.

H. B. DAVAR

Propaganda Vehicle

I had originally subscribed to *Parsiana* when its intention seemed to be the unmotivated dissemination of Parsi News.

It is now obvious that the magazine has more-than-gradually become a vehicle for the propaganda of so-called 'reformists' such as the president of the Delhi Anjuman.

In the light of this, I wish to discontinue my subscription to your magazine.

MS RATTI K. SETHNA

'Listening'

Since I lecture quite often on the subject of 'Listening' I have secured considerable feedback from my participants, which coincides with a point raised by Mr. A. D. Moddie, (Book Review, 'Lend Them Your Ears' *Parsiana* May-June issue) which is Managers have limited time and therefore, cannot listen leisurely to everything inflicted on their ears.

The point, which I have tried to make unsuccessfully, is that since 'Listening' is a skill, in the initial stages it should be practised with maximum concentration on every occasion. Once a modicum of effectiveness has been acquired, then Managers can apply the principal of "shifting gears" which is giving a message only that amount of attention which is due to it.

J. B. MADAN
Calcutta

Bhikha Behram Well

Sometime ago *Parsiana* published a photograph of the Bhikha Behram Well (*Parsiana*, August-November 1978). Your readers may be interested to know that the well is over 200 years old. In a book authored by Dinshaw Merwan Irani of Poona he writes "The Bhikha Behram Well was built by Seth Bhikhaji Behramji Pandey who passed away in 1783".

F. F. MULLAN
Udvada

Friends of the Trees

It may be said that we Parsis day and night unnecessarily burn away the wood of the bountiful trees in about a hundred agiaries scattered all over the country under the false belief that such is our Prophet's dictate though what our prophet has told us to keep burning for all times is our inner spark of humanity and not the physical fire.

Zoroaster was a friend of the trees, and his religion is 'Spenta'—growth, and no religion, such as the Zoroastrian religion, would preach wanton destruction of nature. Religion is wisdom; religion is righteousness.

D. J. CAMA

Teheran, December 1979.

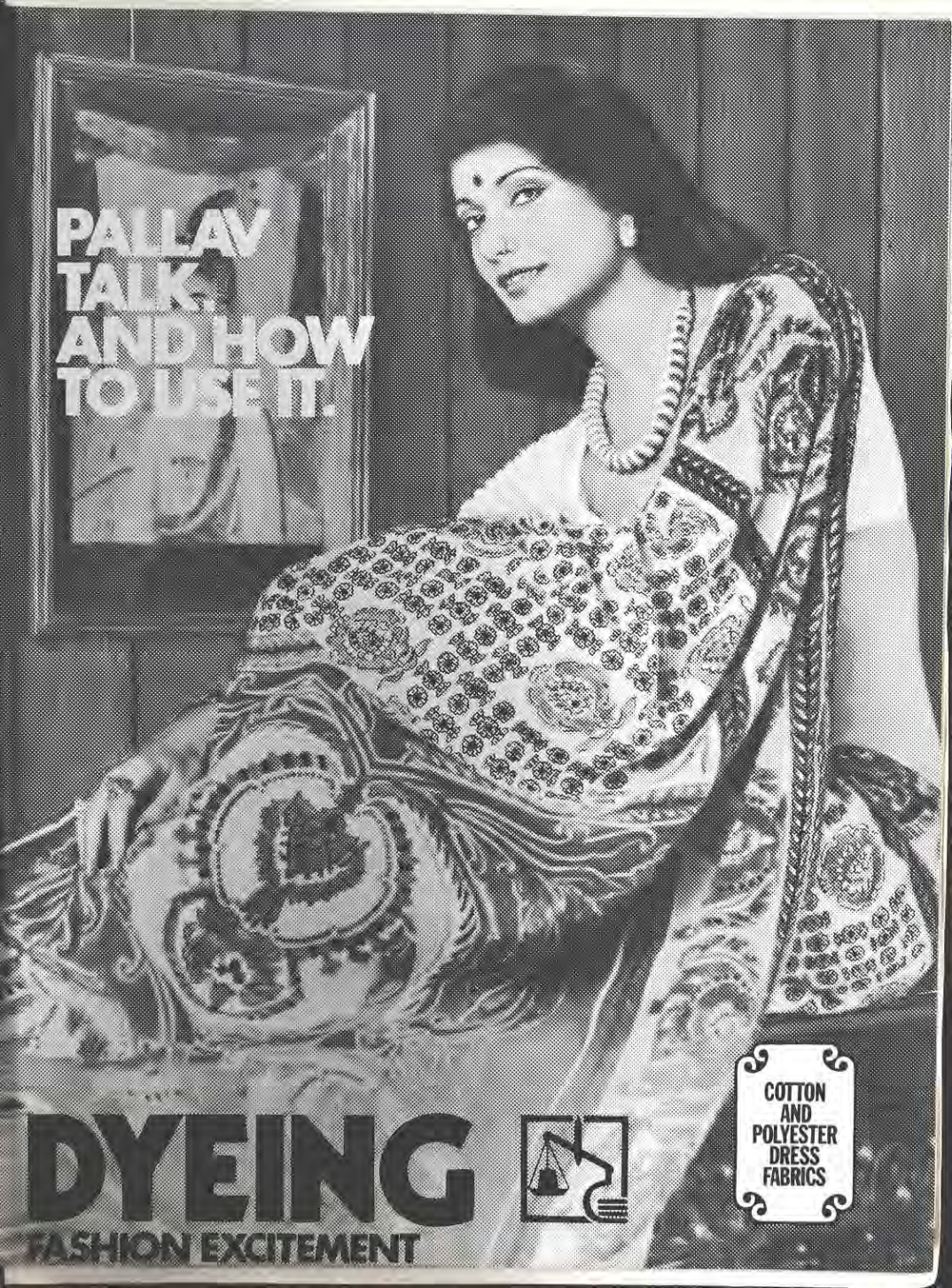
"Report everything you see truly. Tell them we do not want to kill our own."—
Soldier to news reporter

This I Have Seen :
A car turned turtle and burning
A boy bent up and beaten, baton broken on back
I have not yet seen blood flowing
I have seen streets washed after bloodshed
I have heard girls wail as in a medieval monastery
(They were egging on their men :
They know everything is symbolic)
I have seen society ladies carry carnations to soldiers
I have seen a red-handed slogan painter
Signing 'Three thousand dead' on every space
I have seen him chased by a drawn gun
I have seen a mother give him a hiding place
I have seen boy-prostitutes play cops and robbers
I have been solicited by a soldier
I have seen a masked street-rider
I have seen a veild woman with an acid-can
I have seen children selling Silone (translated)
I have seen boys surreptitiously buying Mossadeq
I have heard a mullah's harangue:
Women have become men
I have walked a mile after Cristalnacht
I have seen a jew put out flames on a BMW
I have seen a photograph of the 2908th dead
I have lost lyricism, a pretend innocence
I have harbored five rebels as language-students
Burning king burning brothel burning camel
X'mas morning people were carolling a king:
'Death to him'

Post-script:
And now I have seen blood on white
Beautifully red
A Benz star burnt and set in briar
Someone bit an informer's ear:
In rumor's alleys blood paid with blood (no Bethlehem)
Provinces riot, heads cease function, hearts rest
Not a light to write a poem, nor a candle to burn it by
Hands! Of love work miracle
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Events and Personalities

Nagpur Anjuman Elections

What Chikmagalur was to the nation, the Anjuman elections held on Sunday the 17th December 1978, were to the Parsis of Nagpur, writes *Parsiana* Nagpur correspondent, Dilnavaz E. Bhagwagar.

Tension and suspense hung heavy in the air. An undercurrent of excitement ran through the crowd. The subdued buzz and murmur of conversation in the huge Dharamshala Hall, where counting of votes was going on, often rose in delight or fell in dismay as news of votes polled by candidates drifted out.

An expectant hush fell over the room, when at 9 p.m., Chief Election Officer, S. Shapurji announced the results in the most keenly contested, hotly debated and intensely campaigned elections for the office bearers and Managing Committee of the Nagpur Parsi Anjuman.

The results: President, Dinshaw F. Bapuna; Vice-President, Ms Nergish B. Davar; Secretary, Keki R. Bala; Treasurer, Aspi D. Bapuna; Lady-Member, Adv. Ms Thrity D. Patel; Members, Edul F. Bhagwagar, Rusi B. Cyrusi, Phiroze A. Siganporia, Aspi K. Dadina, Yezdi D. Bhagwagar, Parvez R. Amroliwalla and Aspi Surveyor.

For the 12 seats, there were 27 aspirants ranging from firebrand Young Turks to the more seasoned and senior. They had split into two groups or "panels" as they styled themselves. The old committee on the one hand and the ousters on the other and a few who went it alone. Bapuna and his panel swept the polls, toppling all but two of the former kingpins on the committee. The only survivors of the old guard were Edul F. Bhagwagar and Rusi B. Cyrusi.

Edul Bhagwagar managed a hat-trick by winning the highest number of votes for the third time in succession in the Anjuman elections.

Elected president by a wide majority of votes, Dinshaw Bapuna had organized the election campaign of his panel and himself on a war-footing with attention to strategy and detail. Efficient and assured, Bapuna is a businessman who rose from the position of an employee in a firm of distillers—Messrs. Doongaji and Sons—to become a manager, then a partner and eventually a proprietor in the liquor and distillery business. Sixty-two year old Bapuna who has the air of a man who can get things done, stressed the point that all his family members pay wealth tax.

Ms Davar, vice-president, is inspectress of the Girls' High Schools, Vidarbha Region.

Quiet and unassuming, the secretary-elect, Keki R. Bala, admitted quite honestly that he was not sure of winning and was even more surprised by his landslide victory. An efficient worker, he had served the Managing Committee well when he was a member of it. He had failed to win a seat in the committee during its last election. Persuaded this time to run for Secretary, Bala not only agreed but also got elected. Keki works in the office of the Accountant General, Nagpur.

Aspi Dinshaw Bapuna, a commerce graduate and in the liquor business with his father, has been elected treasurer. He is possibly the youngest member of the managing committee.

Nagpur's only Parsi lady lawyer, Ms Thrity Patel, takes the seat reserved for a Lady-Member. A LL.M. in Constitutional Law, she is a lecturer at the College of Law and a practising advocate.

A record of 90 per cent voters turned up to cast their vote, an indication of the interest and enthusiasm evoked by the elections. Dinshawji Randeria, aged 87 and one of the

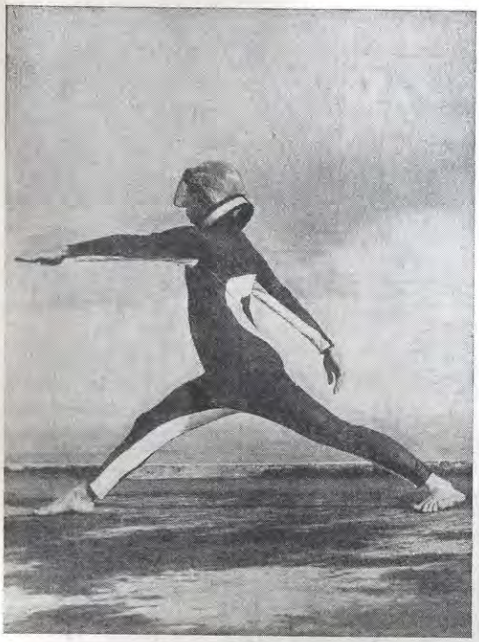
'Test' Prize distribution (L to R) are Rumy Master, Capt. of the Jamshedpur team, Doongaji, Dadachanji, Homi Bodhanwalla, President of Jamshedpur Parsi Association and Maneck Major, of the Nagpur team.

Nagpur Parsi Anjuman Association office bearers, Bapuna and Bala.









Noted modern dance exponents, Astad Deboo and Uttara Asha Coorlawala performed together at the 'Images of Jazz and Rock' show sponsored by Max Mueller Bhavan and Jazz India, some time back in Bombay. New York based, Uttara founder-director of the Mandala Dance Theatre Company has been in India on a two year Homi Bhabha Fellowship. Deboo who has 'danced his way through fifty countries' is seen in his 'Space Odyssey' dance program outfit. The space show held at Patkar Hall was presented by the National Youth Theatre.



oldest members of the Anjuman was brought to the polling booth carried on a chair. Former residents of Nagpur who continue to be members of the Anjuman came from places as far off as Seoni 120 kms away. A visible involvement by the younger generation in the elections and the affairs of the community was evident. In fact, the average age of those who have been elected to office is a young 45.

The Parsi electorate—555 in number —is an intelligent packet and not one that was likely to have smoke get into its eyes. It rejected age and experience in favour of a new broom, which proverbially at least, is supposed to sweep clean.

The well-planned propaganda, personal approach and a Niagara of appeals and letters that flooded the voters played no small part in the victory of president-elect Bapuna and his panel. Complacency and overconfidence on the part of the old committee cost them dearly. That apart, there had been for some time past, rumblings of discontent against the autocratic behavior, dogmatism and nepotism of members of the old committee. Chivalry is nowhere so dead as in politics. Without so much as a "sorry" or "by your leave" the Parsis of Nagpur decided it was time the old order changed for the new.



Ms Thrity Dinshaw Patel (right), the first woman and first Parsi to pass her LLM degree in Constitutional Law from the Nagpur University being presented a 'man-patra' by Ms Katy Madan on behalf of the Nagpur Parsi Anjuman.

Shah Namah serial

An English translation of the great poet, Firdausi's *Shah Namah* is to be serialized in the *Navroz* weekly published from Calcutta. Translated by Dr B. S. Surti, a noted Secunderabad-Hyderabad scholar of Zoroastrianism, the epic is described in a circular distributed by the honorary secretary of the Parsi Zoroastrian Anjuman of Secunderabad and Hyderabad, Erach J. Tarapore, as "A divinely inspired account of the glorious deeds and achievements of the kings and the people of the only Zoroastrian Empire, its religion, culture and civilization

THE ADVENTURES OF FEKO BABA

by A. S. PAHLAV



which profoundly influenced the thinking and doings of different races such as the Jews, Christians, Muslims and Hindus."

The note goes on to state that "a generation or two ago, a copy of Firdausi's Shah Namah was to be found in every Parsi household along with Khordeh Avesta and the Gathas. But, due to lack of knowledge of Persian among the succeeding generation, we do not understand the contents of the Shah Namah and its importance.

Those who would like to read a faithful translation of the Shah Namah in simple English prose may enrol themselves as annual subscribers of *Navroz* by sending Rs 20 only directly to the Manager, *Navroz* Weekly, next to Banaji Parsi Fire Temple, Ezra Street, Calcutta 700 001."

High Marks

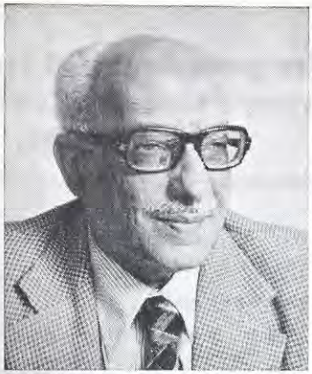
Parsi scholarship continues to get high marks with 13 Parsis being selected out of a total of 87 students for the J. N. Tata Endowment Scholarships for the Higher Education of Indians for the academic year 1978-79.

The 13 are: Ms Mahzarin R. Banaji, Ms Roshni J. Chandaru, Zarir H. Kalianivala, Neville C. Kermani, Dinyar B. Lahewala, Ms Dilafruz K. Moradian, Farrokh M. Sutaria, Ms Avi J. Madan, Ms Zareen Lam, Dr. (Ms) Filita Bharucha, Ms Freny S. Desai, Dorab R. Patel, Irach B. Taraporewala.

Bharucha, who has an M.A. in Philosophy and also an M.A. in Maths was awarded her doctorate in Philosophy for her thesis "Buddhist Theory of Causation and Einstein's Theory of Relativity" by the University of Bombay in an Inter-disciplinary field which involves Philosophy and Logic, Mathematics and Physics. Dr Ms Susan Haack invited her for a year's post-doctoral research work in the Department of Philosophy at the University of Warwick, U.K. which she joined from October 1978.

The U.S. monopolized most of the admissions this year with many of the Tata scholars securing admission to distinguished Universities in the U.S. like Harvard, M.I.T., Princeton, Stanford, Cornell, Columbia, the Sloan School of Management and the University of California at Berkeley. Three scholars joined Universities in Canada and one in Switzerland.

Though the majority of students pursued higher studies in Technology and Engineering, subjects like Architecture, Biochemistry, Botany, Business Administration, Chemistry and Textile



Malegamvala on Commonwealth Committee.

Chemistry, Computer Science, Economics, Education, Genetics, Operations Research, Pharmacy and Chemistry of Pharmacy, Psychology and advanced work in Physics, also qualify for the Tata Awards this year.

The 85 year old Tata Endowment now enables about 60 Indian graduates "with an academic record of conspicuous distinction" to go abroad every year for higher studies, notes a press release. Loan scholarships worth over a crore of rupees have been awarded to more than a thousand Indian scholars, ever since its inception.

Dinshah K. Malegamvala, director of the J. N. Endowment Trust, has been invited to serve on the 15-member advisory committee on the relationship between the official and the non-governmental organizations. Malegamvala, who is also a director of the Sir Dorab Tata Trust and the managing trustee of the Lady Tata Memorial Trust, is the sole representative from India on the committee which aims at promoting mutually beneficial ties between them.

The Committee, appointed in June 1977 when the Commonwealth Heads of Government met, represents both Commonwealth Governments and non-governmental organizations in the areas of development, education, information and professional activity.

Thesis on Nagpur Parsis

An interest in the "sociological study of a minority community" led Professor P. L. Bhandarkar to write a doctoral thesis on the Parsis of Nagpur. Entitled "A Sociological Study of a Minority Community: Case Study of the Parsis of Nagpur," the thesis researched under the supervision of T. S. Wilkinson, Chairman, Board of Studies in Sociology, Nagpur University, earned Bhandarkar, a senior lecturer in the post-graduate department of sociology at Hislop College, Nagpur, a doctorate from the Nagpur University.

The Parsis being one of the smallest minority communities in the world, drew Bhandarkar to them, writes our Nagpur correspondent, Dilnavaz Bhagwagar who interviewed the professor. Bhandarkar, who has authored several books and articles on sociology noted that despite the community's considerable impact on all spheres of the country's activities, the Parsis "have never been subject to any organized hostility, like for example, the Jews in Germany, the Banias in Africa . . . they have been faithful sojourners in the land of their adoption. They were loyal to the Moghuls, they were devoted to the British and their patriotism and allegiance to post-independence India has never been questioned. They were loyal to the masters of the day and loyalty as a trait is admirable."

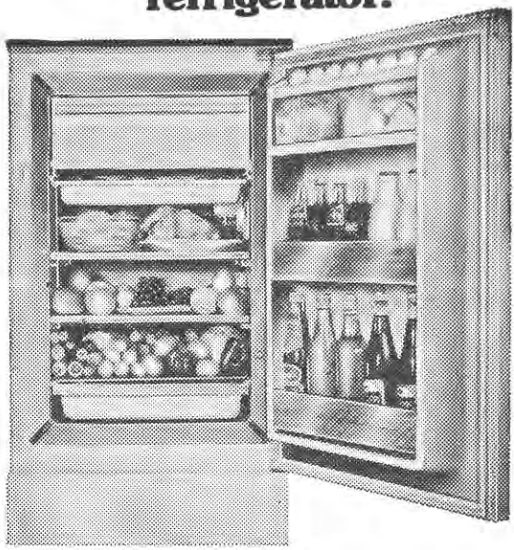
Bhandarkar agreed that the community's fortunes were on the decline, "they seem to be drained of much of their qualities of leadership, enterprise and philanthropy. Of course, it is a vicious circle — philanthropy is less evident because money is limited, money is limited because enterprise is sorely lacking and enterprise is lacking because of ineffective leadership. Timidity and inertia unfortunately seem to be replacing much of the former enterprise and courage."

But the sociologist did not feel that the community was in "danger of extinction", their "deep-rooted religious convictions, their commitment to tradition and their intense pride in their distinct identity have seen them survive so many centuries that there is no reason to believe it will not see them through many more. Of course, there will come a time when they will have to evolve a mechanism to maintain their numbers. But as they have been able to adapt themselves to many a change in the past and still endure, so they will be able to accept the changes they will have to make in the future."

The Sporting Life

With ping-pong bringing the Americans and Chinese together and cricket healing old wounds between India and Pakistan, sports is bound to play a role in holding the community together. Sure enough, from Nagpur comes word via our correspondent, Dilnavaz E. Bhagwagar, that the

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Nagpur Parsi Cricket Gymkhana XI has matched talents against teams from Jamshedpur and Secunderabad and that "as our community gets smaller and more scattered, points of contact for Parsis, be it at a World Conference or on a cricket field are increasingly necessary." We carry below extracts from Dilnavaz's commentary on the game :

Saturday, the 9th of December 1978, Armoury Grounds, Jamshedpur. A winter's morning warmed by bright sunshine, blue skies, brilliant sweaters, soaring spirits and warm handshakes. Playing for the Jiji Irani Memorial Cricket Trophy were the Nagpur Parsi Cricket Gymkhana XI vs. the Jamshedpur Parsi Association XI.

Nagpur won the toss, but skipper Shiraz Doongaji elected to field, a decision for which Nagpur paid dearly.

Jamshepur going in to bat first got off to a flying start with the opening pair giving them 33 runs for no loss. They continued comfortably to pile up their runs and were 115 for 3 at lunch time. The slow pitch did not help and even Nagpur's best bowlers Shapoor Govadia and Shiraz Doongaji could make no impact on the Jamshedpur bats.

After lunch, Nagpur took three quick wickets and Jamshedpur were 122 for six. Nagpur Parsis, however, failed to press home the advantage. Jamshedpur tail-enders hitting hard added another 85 runs, mainly due to the Nagpur team flooring a great many catches. The innings closed on 240 runs.

Principal scorers for Jamshedpur were, Minoo Bhagat—44, Rusi Agboatwalla—38 and Kersi Godiwalla—33.

The main wicket takers for Nagpur were Shapoor Govadia and Kersi Patel, taking three wickets each.

With only 40 minutes of play left on the first day, Nagpur went in to bat, losing three wickets for 47 runs.

The next day, Nagpur batsmen fell like ninepins. All of them tried to play across the line of the ball and were disposed of cheaply except for Rumy Mody who scored 37 runs. Within an hour-and-a-half, Nagpur were all out for a disgraceful 93 runs.

The main wicket takers for Jamshedpur were big and beefy Behram Zarolia, 4 wickets, and their fiery messiah-like Cawas Saiwalla, three wickets.

Nagpur's defeat was due mainly to their very poor fielding and indifferent batting.

If Nagpur was bowled clean in cricket it was also completely bowled over by the hospitality of the steel city stalwarts.

The resurge of cricket interest among the young Parsis of Nagpur is due mainly to the infectious enthusiasm of Ervad Aspandiar Dadachanji our cricketing head-priest and the encouragement and co-operation given by the irrepressible Banoo Mody, secretary of the Parsi Cricket Gymkhana. The Parsi team, which till a few years ago shamefacedly admitted to having only one or two Parsis, can today boast of a full true-blooded, blue-blooded Parsi Eleven.

Early last year, Nagpur played host to the Jamshedpur Parsi Cricket Team and won the newly instituted Jiji Irani Memorial Trophy. Encouraged by the response, both in terms of cricket interest aroused among the youngsters and the good-will created between the visiting and the home teams, the Nagpurians invited in November 1978 the Secunderabad Parsi Cricket Team. The Nagpur Cricket Gymkhana lost the match to a superior team but won a great deal of appreciation for the genuine warmth and hospitality extended to the Secunderabad boys.

And so it may come to pass that what the Federation of Parsi Zoroastrians Anjumans of India could not achieve for the community, the game of cricket might. Except that some trustee may complain about the bouncers, and the state of the pitch and the umpire's decision and...

Great Men Series

A new feature entitled "Lives of Great Men of our Community", is to be serialized in the newsletter of the Borivli and Suburban Zoroastrian Association (BASZA). The announcement was made in the January BASZA newsletter and is to commence from the next issue.

Several snippets of historic material are carried in the cyclostyled, approximately four-page newsletter which is one of the most regularly published by a Zoroastrian association in the country. In addition to the newsletter, the BASZA holds several social, cultural and religious functions for its members, has a small, circulating library, advertises employment opportunities, part-time jobs, services and products and assists students and others.

BASZA celebrated its third anniversary this January with a function that included a talk by Dr Ervad M. D. Karkhanawala, one of the most articulate proponents of orthodoxy, games and a ghambar; the newsletter notes in capital letters "PARSI & NON-PARSI GUESTS WELCOME."

Annual membership to the association is Rs 6. For further information write to A. F. Cama, Honorary Secretary, Borivli & Suburban Zoroastrian Association, C-4/1, Jeevan Bima Nagar, Borivli (West), Bombay 400 092.

The Zoroastrian Co-operative

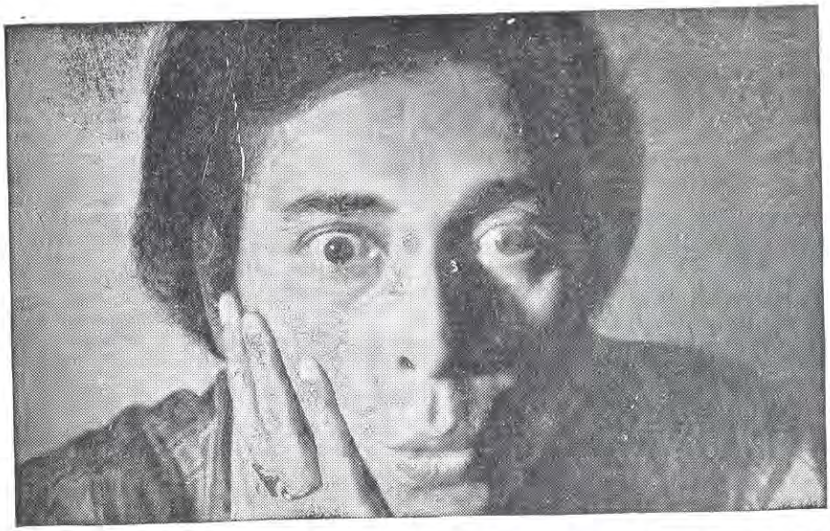
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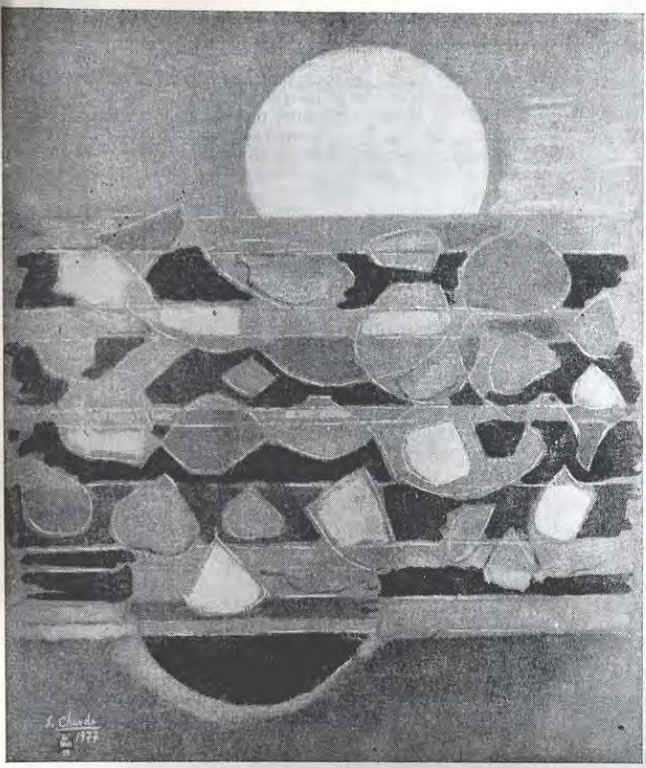
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TIMES ART



CHAVDA Exhibition

Reflection I, one of the 20 paintings exhibited by noted artist, Shiavax Chavda at the Taj Art Gallery, early this year. Chavda has held 36 one-man shows in India and abroad.

PARSI DANCE FEVER

Latins? West Indians? No, Parsis! The winners of the Joe Fonseca Trophy for the Rumba 'King and Queen' competition held several months ago in Bombay by the Federal Association of Teachers of Dancing (Australia) Amateur Medal Test Function organized by the D'Cunha Academy of Music and Dance. The winners (left to right) are :

First :

Noshir and Freny Umrigar.

Second :

Neville Harda and Roshni Sethna.

Third :

Khushroo Banaji and Dr Ms Thrity Nalladaru.







The Pakistani Parsis

Though the Parsis of Pakistan constitute the third largest congregation of Zoroastrians in the world, the international community, especially India, knows little of their activities. Due to the strained political relations between the two sub-continent countries, communication links have been erratic and except for the occasional visit on medical, religious, compassionate and lately cricket grounds, Pakistani and Indian Zoroastrians are more likely to meet in foreign lands rather than their own. But with the thawing of relations and travel restrictions, the ties are being revived.

At the Third World Zoroastrian Congress held in Bombay last January several representatives from Pakistan were present, though unfortunately no report was presented on the community there. Educationist Behram Rustomji served as a rapporteur for the session on the 'Problems of Education for Zoroastrians', while Ervad Godrej Sidhwa an active member of the Karachi community spoke on the priesthood. But a book published recently in Karachi by Homi B. Minocher Homji, a former United Nations Social Development official offers information on the Pakistani Parsis.

According to Homji, "The history of the Parsis in Pakistan cannot really be too different from that of our Community in India in most ways, but lacking adequate information and data from across the border, we will avoid any comparisons and try to analyse the situation as we see it in Pakistan. Very largely this will, in fact, deal with the 4,000 Parsis in Karachi only, since Parsis out of Karachi will barely number 300 to 400. There are wealthy families in Lahore, Quetta and Rawalpindi, with much influence in the cosmopolitan society, public service and monopolistic control of some specialized industries as well as an extraordinary devotion to social work. The families in Multan, Sukker and Peshawar have dwindled in numbers as also in the exercise of business activities. The Anjuman at Lahore is a well-organised and well-disciplined institution with an Atash Kadeh and a mobed. There is also a mobed in Quetta.

"In Pakistan, not unlike in pre-partition India, the 1850-1947 period was for Parsis a century of rapid economic growth, achieved through the free enterprise system in diverse spheres of trade, industry, commerce and the public services. Like the port of Bombay, Parsis here also provided the local or 'native' back-stopping for British economic and maritime activities and in the process greatly prospered. We patterned our life-styles on the British standards and culture and our propensity for early assimilation after twelve centuries of defeatism and strait-laced living, clicked, at least till our sister-communities caught up with us.

"When that happened, we quickly switched over to new technological acquirements e.g. from banks to airlines, from accountancy to computerization, as the result of higher and technological education abroad. We were already feeling insecure and inhibited from gaining more remunerative employment at home, because of parochial and political constrictions. The pioneers of our 'third emigration' in the 25-40 age group had already started moving West, both for higher education and for more lucrative employment and true to tradition, with a spirit of adventure and accommodation, indeed started doing very well for themselves in their new homes.

"However, those that were left behind had a mixed impact of the political changes that took place at and after 1947. Economically, the fixed-income traditional old-aged group found their incomes whittling down through problems arising out of Partition, in real estate (evacuee properties), in gilt-edged bonds and investments (left in India) and in transfers of resources (currency and exchange) as well as general inflation. Many were unable or incapable to size up the possible effects of these changes in good time.

"Our struggle... has been just to survive, to run from pillar to post".

"Some others continued to survive on the legacy of the western Corporations, particularly banks and business firms which had earlier quit the sub-continent because of the process of Pakistanisation. With restriction on imports and of wines and on shipping, they too languished. Others operating on the sea-front did better with ship-chandlering and stevedoring. Many lost their investments in shares in the 'nationalisation' process. Landed properties and trusts came under pressure of requisitions, rent-controls, non-resident laws and other legal curbs and some under 'enemy property' and 'blocked' accounts. In short, our struggle ever since, has been just to survive, to run from pillar to post and we are not doing that very eminently either. Some have opened up businesses in the Middle East and seem to be flourishing away from home.

"A very small but dynamic part of the comparatively younger-age group at home did indeed very well, moving bravely with the tide and establishing new areas of trade and industry. They prospered very well till 'nationalisation', 'taken-over' industries or dismemberment of Pakistan's Eastern wing, once again caught up with them.

"Many already in the services or wage-earners, were able to benefit from the socialistic/egalitarian policies of the Government and from the 'nationalisation', by virtue of automatic conversion into the public sector employment in several trades and industries. They, unlike the older fixed-income group were able to ride the inflation.

"Girls also started coming out (earlier than other sister-communities) to fill up the vacuum of jobs in old and new businesses as secretaries, gradually rising to higher positions and proportionately, did better on the average, as compared to the middle-level educated boys who met stiffer general competition. These girls helped their impoverished parents with their income and so the total family incomes helped to survive an increasing inflationary cost of living, but in the process the girls became more independent from their parents, mixed more with other communities, married less frequently within the Community and more frequently outside the Community and so created more social and marital problems in the Community at home, parallel to what the boys created abroad. To quote Dastur Dr Dhalla 'girls began to work in greater numbers...their horizon has widened. They have become courageous and independent...the altered outlook on life has come to stay... marriages are on the decline. The younger generation does not seem eager to shoulder the responsibility of married life. This has definitely posed a serious question and affected the morality of the community.'



Sketch of the Mehraban Guiv Darbe Mehr situated at 3590 Bayview Avenue, Willowadle, Ontario.

Arab Rustom Guiv, Iranian philanthropist whose munificence is responsible for setting up several Zoroastrian community centres in North America including New York, Toronto and Chicago, receiving a plaque from the president of the Zoroastrian Association of Metropolitan Chicago, Behram Farhadieh. Seated at Guiv's left is Dr. Rostam Sarfeh and on his right, Madame Guiv.



Guiv addressing the Chicago Zoroastrian community members at a reception in his honor last year.



Relief

"We have no means to estimate the wealth of the Parsi community in the sub-continent, nor the pattern of its income and household expenditure, short of carrying out elaborate surveys. But we can have an overall view of our poorer sector, bearing in mind that the estimated Karachi population in 1976 could be 3668 to 4000 (between 984 and 1228 families) and that we have 46 dependents in the community, for every 100 workers, i.e. we have 1261 dependents and 2739 workers/earners, and that as the Community becomes 'aged', this ratio keeps worsening, so that fewer people will have to support an increasing number of dependents.

"Not unlike Bombay, the Parsi community in Karachi also has a very large number of charitable Funds, both private and institutional, and again it is not possible, short of a regular research/study, to collect all figures. But suffice it to say that we have a community hospital which provides free or subsidized medical/surgical treatment to those who are poor and that the boys' and girls' Parsi schools are very active in matters of subsidized education.

"Over 441 families, are residing in varying rates of subsidized or no-profit housing, out of a total of 984 families i.e. nearly 45% of the total population. (Bombay shows 48%+).

"If an account of all charitable Foundations could be taken, it may be a fair guess to say that much more than 1 in 2 of the Karachi Parsi population receives some sort of subsidy or aid or beneficial treatment or privilege. If the Community still gives an outward appearance of being well-to-do, then such visual projection is made by the middle-middle, upper-middle, and richer classes, perhaps constituting some 250 families, who are also the more mobile and outgoing lot (both sexes) than other sister communities. Our projection however, is purely guess-work and the real facts can only be determined by an actual income census and household survey."

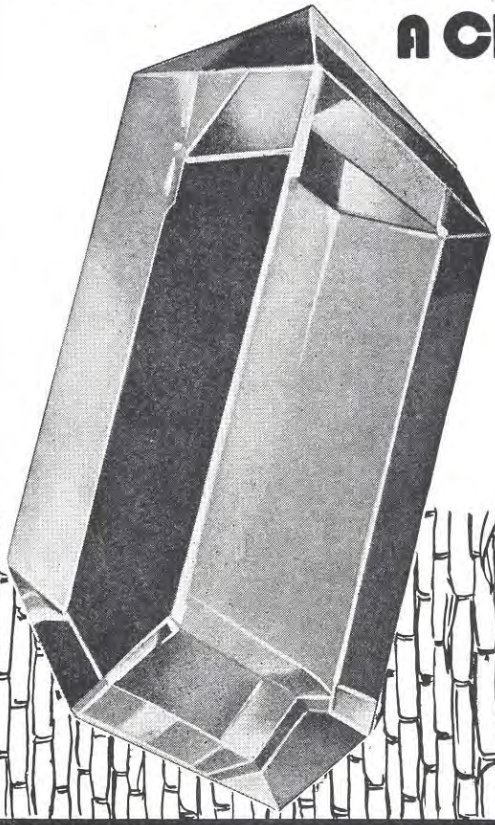
Dermatoglyphics President

Jamshed Mavalwalla, a leading scholar in dermatoglyphics was elected President of the International Dermatoglyphics Association after a world-wide balloting of specialists, stated the Zoroastrian Society of Ontario (ZSO) newsletter. Dermatoglyphics is the study of the ridged skin on the fingers, palms, soles and toes.

Please turn to page 36

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The Twilight of The Federation

The Federation of Parsi Zoroastrian Anjumans of India which has died a thousand deaths since the trustees of the Bombay Parsi Panchayat (BPP) decided to relinquish their membership, now appears relegated to the history books.

The final ignominy was dealt the apex body in a resolution passed by six of the seven BPP trustees at their May 2 board meeting stating that the trustees, "are unable to rejoin the Federation of Parsi Zoroastrian Anjumans of India under the existing Constitution of the Federation." The BPP contented that as the Delhi Parsi Anjuman (DPA) admitted non-Zoroastrians as members, albeit subject to certain limitations, they were no longer eligible for Federation membership which the BPP claims is open only to anjumans and panchayats comprising Parsi Zoroastrians.

BPP Trustee Eruch Desai who had opposed the Panchayat's initial decision to withdraw from the Federation abstained from voting for the BPP resolution, noting in a letter to *The Jam-e-Jamshed* "my stand in the matter remains the same as before, namely that it is in the interests of the Parsee Panchayat Bombay to be a member of the Federation, irrespective of the fact whether or not the Delhi Parsee Anjuman could be a member . . . under the existing constitution."

The *Jam-e-Jamshed* which had stated the decision to remain out was unanimous, hailed the BPP decision, while *The Bombay Samachar* termed it "an unwise decision. . . . it is a shame our elders could not rise above petty differences," wrote Editor Jehan Daruwala.

A compromise resolution whereby the Delhi Parsi Anjuman would be represented by the Delhi Parsi Anjuman Trust was rejected by the BPP on the grounds that they "are not separate and distinct bodies." The formula had been thrashed out at an 'informal' meeting of the BPP trustees and the representatives of the Federation on February 26 following the Federation's Executive Council meeting held two days earlier at the Fariyas Hotel.

At that meeting several of the anjuman representatives noted that it was only a matter of time before they too would be compelled to admit non-Zoroastrians to their anjumans, subject to certain limitations. One representative of an orthodox anjuman in Gujarat noted that in certain institutions meant for Parsi Zoroastrians, already children of mixed marriages were admitted.

Another representative, who asked not to be quoted, said that if admitting non-Zoroastrians as members were made grounds for expulsion from the Federation, "many anjumans will have to go . . . changes will happen. Even the trustees' children will marry out."

Other delegates questioned the rationale of permitting Zoroastrian associations that admitted non-Zoroastrians to participate in the Third World Zoroastrian Congress and invited them to join a world body, but denied them that right in the Federation.

The prime purpose of convening the Council meeting was to consider amendments to the Federation's constitution proposed by the BPP and reportedly drafted by BPP trustee and former high court judge, Jal Vimadalal. Unlike at the earlier Council meetings, no invitations were issued to the Press. But when representatives of the *The Bombay Samachar* and *Parsiana* turned up uninvited, the meeting began with a request by Homai Pudumjee of Poona and Ardeshir Batliwalla of Calcutta, who chaired the meeting, not to take notes and to publish only what was handed them by the anjuman representatives. "It is time we told the Press what they should print," said Dr Sarosh Anklesaria of Ahmedabad.

The gathering then debated and rejected the most crucial constitutional amendment that sought to expel the DPA from membership in the Federation. The amendment stated in part that membership would be barred to any "anjumans or panchayats which permit the admission as members, whether honorary or of any other kind, or as associates or associate members, of any person who is not a Parsi Zoroastrian." Delhi admits both honorary and associate members who are non-Parsi-Zoroastrians.

The representatives then discussed the other amendments point by point, approving some, rejecting others and withholding decisions on quite a few.

Erach Tarapore, honorary secretary of the Secunderabad and Hyderabad Parsi Zoroastrian Anjuman noted that "my committee feels there are very few points that require drastic changes . . . let's be cautious and make as few changes as necessary. Try not to look at every line."

Ms Mani Clubwala, the representative of the Madras Anjuman noted that "today we have come with the idea of agreeing with the Bombay Parsi Panchayat as far as possible."

"There must be a give and take," added Shiavax Nargolwala, President of the DPA, "not a surrender on all issues."

"If we are not going to be dictated to by the Bombay Parsi Panchayat, then we are not going to be dictated to by the Delhi Parsi Anjuman," said Anklesaria. "There is no give and take (by Delhi)".

"The whole object (of the amendments) is to drive the Delhi Parsi Anjuman out," said Nargolwala.

"That is your interpretation," countered Tarapore.

"No," replied Furrokh Bamji, of Bangalore. "That (they want to drive Delhi out) is obvious. Only the name is left out."

The discussion then turned to voting by proxy, a controversial topic that arose at an earlier Council meeting when Nargolwala claimed he had proxy authorization from several

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anjumans. Anklesaria contended that by paying the membership dues for smaller anjumans, Nargolwala or any other representative could thereby buy their votes. "If you pay five hundred rupees, you can buy ten votes."

"You have such a low opinion of your anjumans that you say you can buy them for fifty rupees?" countered Nargolwala.

"Yes," replied Maneck Gheyara, the president of the Surat Parsi Panchayat, "in the villages they can be bought."

The meeting also had its lighter moments. While discussing a BPP amendment that the Federation's bank account be kept in Bombay, Nargolwala agreed, "if it will tickle the ego of the Bombay Parsi Panchayat trustees."

"Say, enhance their prestige," noted Ms Roda Mistri of the Secunderabad and Hyderabad anjuman.

"I prefer to call a spade a spade," countered Nargolwala. To which Pudumjee asked "what will you do without spades?"

Nargolwala agreed that "without spades there would be no cultivation."

Following the Saturday Council meeting, the representatives met informally with three of the BPP trustees on Sunday, then amongst themselves on Monday at 3 p.m. and at 5 p.m. with the board of trustees. What exactly transpired at that meeting is not known as the Press was not invited. But from reports it appears that the BPP trustees agreed to scrap the constitutional amendments and rejoin the Federation if Delhi were represented by their trust instead of the registered society as suggested by Nargolwala.

At the DPA trustees meeting held in Delhi a month later they "decided that for the sake of maintaining unity among the Parsi community as a whole, they would join the Federation as a Trust and not as a registered society in keeping with the request made by the Bombay Parsi Panchayat." The general body of the anjuman that met the same day, March 18, were appraised of the decision and according to Nargolwala, "the consensus of the House was fully in support of the decision of the Trustees."

The BPP trustees, however, argue that the trust and the registered society "are one and the same body, and, therefore, cannot be separated as two legal entities...you", wrote Boman-Behram in a letter to Nargolwala, "have...played a monumental hoax on the Parsi community." Boman-Behram went on to claim that "the Delhi Parsi Anjuman having amended its Bye-laws and permitted non-Parsi Zoroastrians to be members...have... *ipso facto* and legally ceased to be members of the Federation."

Nargolwala in a letter to Boman-Behram replied that "legally our trust and our registered society are separate entities...if as stated by you the two are the same...there was no need to create the trust." The registered society was created in 1941 and the trust in 1959. The Delhi president charged the BPP trustees "guilty of monumental duplicity...(the DPA) is quite prepared to defend in a court of law its right to continue as a member of the Federation, if this right is challenged by anyone."

While there are endless grounds for compromises and reconciliation (the Executive Council of the Federation had even passed a resolution curbing their freedom of speech to appease the BPP), the fact remains that since the hosting of the Third World Congress in January 1978, the Federation has ceased to function other than as a forum for warring and peace-making. All action has been stymied by the various anjumans. The Federation has succumbed to the ills that afflict the body politic and the community.



BOOK REVIEW

Astad Gorwala : A Profile in Courage

by Manohar Malgonkar

Say Not The Struggle : Essays in Honour of A. D. Gorwala; 404 pages, Oxford University Press, Rs 60.

'Say Not The Struggle' is a collection of essays written by A. D. Gorwala's friends and admirers to felicitate him on his 75th birthday. That this birthday fell while the country was under the Emergency, must be the reason for this unappetizing hotchpotch in which, only four of the 23 articles tell us something about Gorwala. One is by H. M. Patel called 'Gorwala's Justice', the second is by A. G. Noorani called 'The Administrator as a Writer', the third, 'Standards of the Service' by Maurice Zinkin, and the fourth—and outstanding among the others by its unflawed prose as by a flair for writing—called 'The Editor' by Gauri Deshpande.

R. E. Hawkins' recondite musings in a piece called 'Koi-hai' may be said to touch upon the linguistic eccentricities of the I.C.S. to which Gorwala belonged, and W. H. Morris Jones' 'Not a Safari, Just a Stopover', which describes a brief visit to Idi Amin's Uganda, may have an equally oblique appropriateness because of the similarities in that regime with Ms Indira Gandhi's brand of dictatorship. The others, ranging from F. A. Mehta's 'Joint Ventures Abroad', S. H. Deshpande's 'Graduate Volunteers in Rural India' and Edward Shils' 'The Cognitive Expansion'—to name only three as a random sampling—properly belong in institutional journals, and it is difficult to see how their inclusion has served to 'honour' Gorwala which, after all, was the purpose of the book.

One of the hazards of soliciting contributions from men and women who are prominent in highly specialized fields, must be an implied obligation to print what they offer. H. M. Patel who seems to have taken a leading part in putting this book together was actually asked by one of his contributors to "echo the following sentiments" in his introduction: "(Mr. Gorwala) is one of the priceless jewels of modern India... a noble Indian, himself treasuring and enshrining in his own personality, the immortal values of life taught by India's unbroken line of sages and seers..."

Manfully, Patel has obliged; he has gone further and quoted these indigestible phrases without batting an eyelid.

Given these ingredients, the fact that 'Say Not' has achieved a second printing must be attributed to the esteem in which Gorwala is held by a hearteningly large number of people who can afford to buy books at Rs 60 a piece. They would just as happily have gone and plonked down their money for a book in his honour even if it had happened to contain articles on 'How to Bake Crunchy Crumpets' or 'The Place of the Manx Cat among Victorian Pets.'

But mercifully, this second edition of the book contains nearly a score of articles from Gorwala's own pen, and which he had published in his *Opinion* during the days of Emergency. Gorwala began to publish his magazine in 1960, and over the years had come to be

A fierce, almost Gandhian display of courage in the face of oppression

recognized as an "experienced and well-informed critic" of the Government; good natured and good humoured, even if, at times, cuttingly outspoken. Few will deny that it was the Emergency that brought out in him the one quality that his friends now seek to honour: a fierce, almost Gandhian display of courage in the face of oppression.

It will be recalled that the propaganda machinery at Ms Gandhi's disposal had sought to present the year 1976 as completing 'A Decade of Progress'. Gorwala's answer to this affront was to republish something which he had written six years earlier, and which, in view of Indira Gandhi's assumption of dictatorial powers, could be seen to have possessed a truly prophetic ring.

In an imaginary dialogue which Indira had with her own "attractive mirror-companion" he makes her reflect that her "mental equipment was never first class, nor scholastic attainments considerable." All she craves for is power; "Dear, dear, power, stay with me always." She has great faith in the potency of hypocrisy as a weapon, and has no difficulty in setting herself up as the champion of the underdog even as she herself is in receipt of "4½ lakhs of rupees a year in non-taxable emoluments." She reflects that she has made good provision for the "boys to be looked after handsomely," and on that happy thought, goes to bed.

But with the rise of Ms Gandhi's despotism, Gorwala's mood turns increasingly pugnacious, his words more galling, his criticism more personal. The days of the midnight dialogue with an attractive mirror-lady belong to the past; the gloves, never really velvet, are off.

He tells a detailed story about a dictator's son trying to bully a chairman of a nationalized bank into making him an unsecured loan of Rs. 1,75,000 and because the loan was refused, engineering the immediate dismissal of the 'swine' of a chairman. Another article has a few lines of painful dogrel poking fun at the 'Great ones in the Congress' :

"They know no use for power,
Except to show their might;
They give no heed to judgement
Unless it prove them right."

Hardly inspired verse. The point is that it was written when you could be whisked off to a jail for saying such things. The 'Judgement' in the verse is the one that Ms Gandhi set at nought by changing the law of the country to keep herself in power.

Not surprisingly, Gorwala was hounded by the watchdogs of the Emergency. The press which printed his magazine was threatened with closure, he himself was asked to deposit Rs 25,000 as an earnest of good behaviour, accused of endangering public safety and forbidden from "making and publishing *Opinion* and from using any press for the purpose." And as a sort of double-locking device, his postal facilities were withdrawn and the postal authorities ordered not to transmit the issues of his magazine.

The effect of these measures was to prod Gorwala into greater virulence. He began to send out a cyclostyled version of *Opinion* in the form of confidential letters, to as many subscribers as possible.

Some of these 'letters' show Gorwala at his defiant best, a good man roused to a pitch of indignation and held back only by a self-imposed code of behaviour. He describes his countrymen as "timerous and acquiescing slaves," calls Sanjay Gandhi a *goonda*, addresses Indira Gandhi as "Our most unworthy Prime Minister," and "Our tyrant" and tells her that she is "an arrant liar," who not only killed democracy to preserve her throne, but "to build a dynasty."

The only other name that can be bracketed with his as having held the torch when the lights had gone, is that of Durga Bhagwat. Patel and his friends deserve congratulations for picking out Gorwala as someone to be 'honoured'. What this country, any country, needs, is a score or so of Astad Gorwalas to serve as the keepers of its conscience.

The Zoroastrian Foundation

Somewhere a child's plea for help went unheeded and in the aftermath of the turmoil that followed, a family worked to bring home a lost generation.



Dear Friend,
The problems confronting the worldwide Zoroastrian community are diverse and complex. A faith that once withstood the vicissitudes of time is wavering, particularly in the minds of the young. It is with a view to tackling these problems that the idea of an effective and professional organisation was born—The Zoroastrian Foundation.

The genesis of the Foundation began with The Lost Generation Essay Competition which sought solutions to the problems confronting the young Zoroastrians. An outgrowth of that first endeavour is the book "In Search of My God", a 304-page hardbound book printed on art paper with 73 colour illustrations, in easy-to-understand English.

Non-Profit Corporation :
The ZF is a worldwide non-profit corporation with headquarters in Los Angeles, California. There are eight affiliated chapters in major Zoroastrian centres of the world.

Why the Zoroastrian Foundation?
The main purpose of the ZF is to activate interest in as many dedicated persons as possible and weld the scattered Zoroastrians into a creative worldwide community.

The objects of the ZF :
The ZF will work through the Chapter Secretary in harmony with other similar local associations to disseminate information, provide educational and research facilities to scholars of Zoroastrianism, promote activities of interest to the young, elevate the priesthood to its rightful place in the community.

What is your participation?
Our aim is to secure maximum participation from as many interested and dedicated people as possible. Your participation—a small contribution per annum which entitles you as a donor-member to a free copy of this volume.

"I am a Zarthosti".
One of the objectives of the Foundation is to kindle in every Zoroastrian a pride in his heritage and a consciousness in his identity "I am a Zarthosti". With this in mind, a rich array of useful artifacts of fine quality will be made available which one can proudly display at home, find a special place in the child's room or on a businessman's desk. These could be appropriate gifts for those special occasions and above all, they are at substantially reduced rates for a donor.

The above is a double-edged plan and in a way vital to the success of the Foundation. It is imperative to build in each of us a deep consciousness of our identity, and it is equally vital to have the means to carry out the rest of our programme. Your selfless attitude in turning always to the ZF to buy the little things we offer, will just about do both.

The ZF projects :
Phase I : is already launched with the distribution of free volumes of "In Search of My God" to every voluntary donor. At regular intervals donor-members will get information of many other items manufactured by the Foundation.

Phase II : The second year's contribution will entitle the donor-member to either the volume "In Search of My God" or a set of prerecorded cassettes which will be professionally taped and aimed at enthralling the listener and awakening his emotions as a Zarthosti.

Phase III: the third year's contribution will entitle the donor-member a choice of three items—(1) the book, (2) a set of prerecorded cassettes, (3) this is to be a surprise item which will be announced late in 1980, but we assure you, you will be thrilled when you hear what this is going to be.

But this is not all—there will be prints of scholarly literature—a favoured arrangement on current literature such as Parsiana, life story of Zarathushtra in colour cartoons and other material in the course of time.

Besides all the above, there are certain other considerations—a center or call it a settlement, may struggle to bring forth cyclostyled leaflets for teaching its young. Another may bring out a cyclostyled calendar for their use. Both very fine and praise-worthy efforts in themselves and indication of much time, labour, talent and definitely love and care put into them. A third may have a veritable treasure, a fine set of video tapes lying unused, except in its own narrow confines.

The Zoroastrian Foundation as a service organisation can step in and with its expertise transform these fine things into benefits to the Zoroastrian community around the world by converting cyclostyled sheets into beautiful, appealing, eye-catching booklets and calendars for very little more in cost. Likewise, it could translate the valuable video tapes into duplicates for use on private TV as well as convert them to 16 and 8mm colour films with sound tracks for use by the Zoroastrians all over the world. How mighty would this gain be to the community.

But the greatest benefit to all of us that could accrue from this action would be the cross fertilization that would take place around the world among us. Taking the best from each settlement and telling the Zoroastrian world about it; until a time must surely come, when the best taken from each of our wide-spread community must bring forth a great world-wide Zoroastrian community.

Finally, we are a well organised Foundation that intends to bring fulfilment and happiness into your home, bringing a touch of religion, striving to strengthen the bonds between children and parents and creating an awakening and pride in being a Zarthosti.

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Cordially,

Rubyna N. Tarapore Secretary.

Comments From Around The World

"We express our gratitude for the excellent work upon which you have embarked to infuse in our community the richness of our heritage and generate enthusiasm in us and in our progeny."

Jamshed K. Pavri, Honorary Secretary, The Zoroastrian Society of British Columbia, Vancouver, Canada.

"It is a delightful book which has brought together the basic aspects of our religion and history in one volume and we would like to make it a standard text book for our religion class. There is at present no other suitable book."

—Dr. Lovji Cama, President, Zoroastrian Association of Greater New York Inc., New York.

"This is the first book that I have come across which encompasses the mythology, the early history, doctrinal aspects, the later history, an account of achievements of Zoroastrians in India, as well as the prayers . . . I feel that this book will be an indispensable item in every Zoroastrian household here."

—Dr. Jehan Bagli, Zoroastrian Association of Quebec, Montreal.

"I liked the book immensely. It is a magnificent volume. Parents with growing children should take it into their heads to train their children with all the wonderful knowledge that (the book) has supplied."

—Lady Frainy Bomanji, Harrowgate, North Yorkshire, U.K.

"This is just the sort of book which we have been looking out for, for the last over 25 years. Many people would be happy and proud to possess a book like that."

—N. A. Modi, Trustee, Y.C.Z.A. Educational and Charitable Fund, Bombay.

"The book is indeed interesting and instructive. Congratulations on compiling such an unique, beautifully illustrated, factual religious (volume)."

—Dr. (Mrs.) Shirin Sohrab Kutar, London.

"I do commend you for producing this book . . . I think that the Foundation is an excellent idea."

—Dr. Jamshed Mavalwala, Former President of the Zoroastrian Society of Ontario.

"That lovely testimony of faith. **In Search of My God** . . . will have awakened a love of our ancient

faith and a pride in being true Zoroastrians."
—Piloo N. Jungalwalla, Author of "The Parsis."

"Let me compliment the well thought out words, style and the simplicity of the phrases . . . From a perusal of this book anyone can well visualise the deep thinking of your mind, ponderings, and expressions, supported by the vivid illustrations . . . it is an epic by itself."
—Nariosang M. Dhalla, Harlow, England.

"A welcome and refreshing book . . . the children of present day Zoroastrians and the parents themselves need to know the facts of the religion . . . this void could be best filled by such . . . a profound publication."
—Farangeez A. Engineer, Los Angeles.

"(The book) is full of information well documented and its pictorial content is very appealing to the eye and heart also . . . To present (such information) in a new form that would appeal to the younger generation was a long felt need."
—Cyrus P. Mehta, Harlow, Essex, U.K.

"I found (the book) truly encyclopaedic in its coverage of the total Zoroastrian heritage. From historical facts about Zarathushtra's life and work, to the basic concepts of his philosophy to the basic prayers and their meanings, to the history of Zoroastrianism in and out of Iran, to the lives of outstanding Parsees of today—there seems to be something of everything! . . . I don't see how any Zoroastrian can go through this book without feeling wave upon wave of emotions of happiness and grateful pride . . ."
—Dr. Jamshed A. Modi, Trustee, Havarashtra Foundation, Bombay.

"Your book is very well written and produced . . . The charts and illustrations are of a very high standard . . . (It covers) the whole span of time and events from the pre-Zarathushtrian era to the most recent times. I would like a copy for myself so that I can read it with my children."
—Shapur F. Captain, President, Zoroastrian Association of Europe (Incorporated), Zoroastrian House, London.

"After I read the book, my search ended. (It is) an epic . . . The words flow like poetry and the illustrations serve to perfect the picture one has already formed in one's mind. To read your work is an emotional and cultural experience, to stand erect but with head bowed, to be both proud and humbled at the richness of our heritage and the greatness of our religion. As one reads, reflects and contemplates on the power of 'Ahunavar' one sees and understands 'the immutable truth.' Millenia have passed and the words have stood the test of time, requiring neither modification nor justification nor compromise, but serving only to demonstrate that like the velocity of light they are absolute."
—Darius Irani, California.

"Glancing through your book . . . we have nothing but high praise and admiration. Indeed, you have ventured on a very noble path."
—Aspi Sethna, Chairman, Working Committee, Zoroastrian Association of Houston, Inc., Texas, U.S.A.

"Agonising over his inability to impart to his children knowledge about Zoroastrianism and the history of the Parsis, a father undertakes a journey of discovery amidst the dusty volumes of the past, learns of his rich and enthralling heritage and compiles his gleanings into an extremely readable account . . . a work primarily meant for the young and the uninitiated."
—Jal Mehta in The Navroze Weekly, Calcutta.

"Those present at the meeting were quite impressed with your book, the various artifacts . . . your zeal and dedication . . . for promoting the Zoroastrian religion worldwide."
—Dr. B. Farhadieh, President, Zoroastrian Association of Metropolitan Chicago.

"A dire need for educating the Zoroastrian Children will be filled by the Zoroastrian Foundation."
—Noshir Jesung, President, Zoroastrian Association of California, Huntington Beach.

"I eagerly await the book as I wish to extract from it stories for our children."
—Roshan and Rohinton Rivetna, Zoroastrian Association of Metropolitan Chicago.

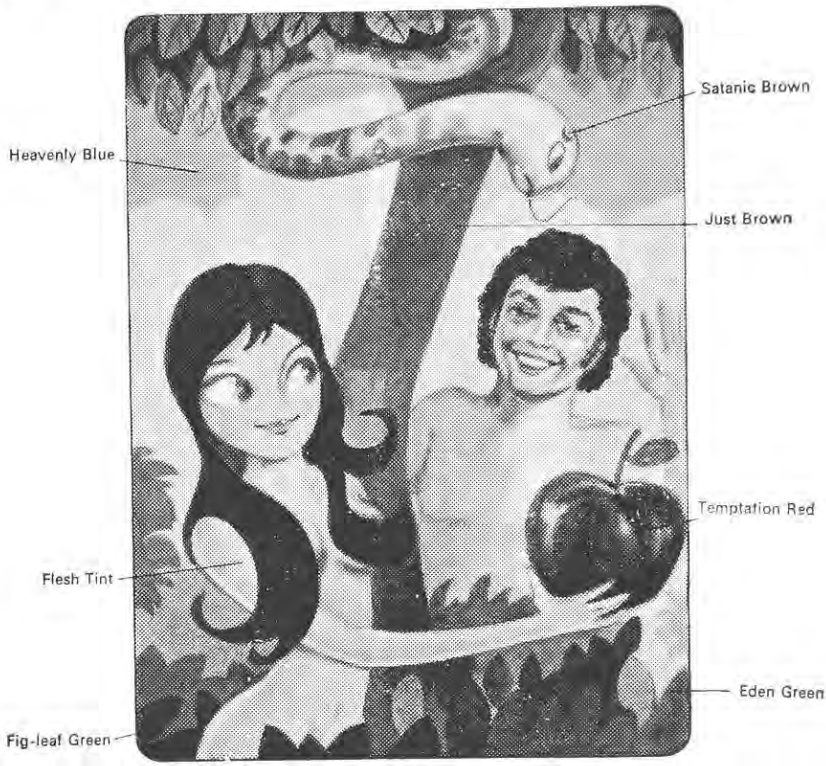
"A very rich work and produced for the first time in this attractive manner . . . all libraries would be happy to acquire a copy."
—Rustam T. Saklath, Calcutta.

"I glanced through your book which I thought was a creditable attempt on your part and which I feel every Parsee home should have, so as to try and regain our lost identity. In fact, I am an atheist, but I firmly believe in tracing and knowing about my roots and background and culture and customs, and this book will enable me to do so."
—Shanoor Forbes, Air India, London.

"As a mother who wishes to learn more of her religion, I found this made very interesting reading."
—Mani R. Langrana, Bombay.

You can also help the Zoroastrian Foundation: by sending us the names and addresses of other Zoroastrians anywhere in the world.

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Right Attitudes

A lot of time, effort and money has been spent on religious education for the young. That it has proved of little consequence is not due to a lack of will but the absence of a systematic, co-ordinated and thoughtful approach.

World Congress Papers

Religious Education for the young

Dr. Avan Godrej Billimoria

Four papers at the Third World Congress were devoted to the subject of "Religious Education for the Younger Generation of Zoroastrians in India and Abroad". The speakers were Dr. Avan Godrej Billimoria, a psychologist from Chicago, Dr Homi Dhalla, a Zoroastrian scholar who teaches at the Pahlavi University in Shiraz, Iran, Ms Piloo (Nanavutty) Jungalwalla, noted author of books on Zoroastrianism, and Aspi Moddie, a management consultant and former director of Hindustan Levers.

As three of the four papers are of considerable length, we carry in this issue an edited version of Billimoria's paper and will publish the remaining papers in the next issues.



Even the most cursory glance will reveal that in the Zoroastrian community today, the religious education of children is left mostly to chance. There are no guidelines for parents or teachers. While the community recognizes that it has an obligation towards its young people; we do not quite know the means to fulfill it. How can we make the teachings of Zarathushtra come alive in a child whose attention is directed to comic strips and movie heroes? How do we train our children in the ways of Humata, Hukhata and Huvarashta?

Igniting the Spark

As a psychologist, I know that the prerequisite condition for learning is the willingness to learn. From my perspective, it appears that this willingness will emerge readily if we can cultivate a sense of pride among our youngsters. In fact, one of the most crucial elements in the very survival of a community is the pride which its members can take in their sense of a worthy heritage. It is imperative that we communicate an understanding of the contributions of Zoroastrianism through the ages to our younger generation. This would strengthen the very foundations of the community.

One of the most important needs, therefore, is the acquiring of objective, and factual knowledge about our history, doctrines, and observances by the adult generation, and the dissemination of this knowledge to young formative minds. It is not enough that a select few among our midst have this knowledge. Every adult, and especially every parent in the community should make an effort to acquire such knowledge; for it is mainly in the confines of the home that the child's moral code is absorbed.

Ways of Approach

Are religious schools the answer? Religious schools may not be needed in a community where families can offer a well rounded education to the child. To do this the parents should themselves be well versed, should be trained in the techniques of education and should have the proper teaching tools such as texts specifically written for the young at their disposal. Our community today is seriously deficient in all of the above and this brings up the possibility of the formal religious school as a possible alternative. It can be considered as a supplement to home life, not a substitute for it.

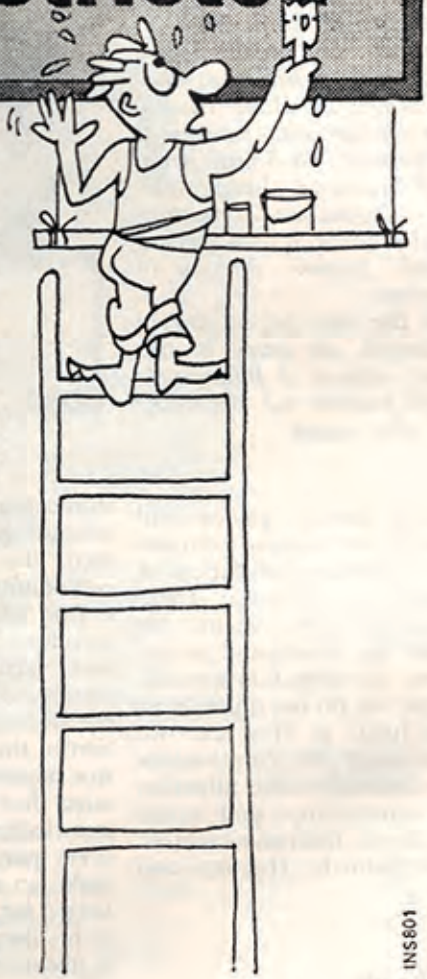
What might be some difficulties we may confront in trying to establish such a system of religious schools? For an answer, I approached leaders of other religions — Christianity and Judaism — that have tried to and succeeded in establishing the Sunday schools for the religious education of their young. There was virtually unanimous agreement among the priests and rabbis I talked to that probably the most formidable, and sometimes insurmountable difficulty they encountered, was that of finding good teachers. Whether the Sunday schools succeed in helping children develop an indestructible religious life rooted in intellect and feeling, or whether it will spoil the child's attitude towards religion will depend to a large measure on those who teach them — their education, training, and above all their own deep-rooted religious conviction. We need teachers who are themselves living examples of good Zoroastrians and also are well versed in the art and science of teaching the young.

Surely we can find individuals who are willing to teach, and sincerely wish to help. But that is not enough. The task of the teacher is to generate and maintain the interest and to create the right attitudes towards religion. Many parents of children hesitate at the idea of Sunday schools, for they argue that religion is a delicate experience which can very easily be ruined by mistreatment. Very true. But if we can find for our children teachers in whom we can trust, is it not probable that an effective program of Zarathushti education which will incorporate the teachings of our prophet, may prove to be the very thing that will provide a firm foundation for a young religious life? We must keep before us the urgent necessity for such a foundation and the need for trained teachers to build it.

According to Dr Dora Chaplin of the General Theological Seminary, New York, some of the finest church school teachers are found in the

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Some of the finest church school teachers are found in the parents themselves.

parents themselves, who, under church leadership, bring enthusiasm to the work and are determined to build the kind of school their children should have. As they come from the same environment as their children, they can enter into their lives as no "imported" teacher can. It is a fallacious notion that religious education is exclusively the province of dasturjis and mobeds. Many a mother who has some time to spare and has the desire to undergo training, would make an excellent teacher.

Guidelines could be set up by a panel of scholars and educators for training of teachers for such religious schools. The training should incorporate a sound background in educational psychology and teaching methods along with a thorough understanding of the very basic teachings of Zarathushtra as expounded in the Gathas. Teachers could be certified after undergoing such basic training. The training will ensure that the principles being taught to children are free of dogmas and personal biases. Besides setting up procedures for teacher training, such a panel could also set down the curriculum for religious schools. The schools could be housed almost anywhere but it seems appropriate that where possible the instruction should be offered in an 'Atash dedgah'.

The obvious query that comes to mind at this juncture is: what of those communities and households that are some distance from major concentrations of Zoroastrians? What can communities, so small that they do not even have a formal place of worship, do? There is no need for despair. Having lived in such a community myself for the past fourteen years, I can say with conviction that a program for religious education for the young can be instituted and successfully carried on, I speak here of the successful efforts in this direction that have borne fruit in the Chicago area. Ours is a small community of less than 100 families — an isolated pocket surrounded by a sea of Judeo-Christian culture. Our children are constantly exposed to a barrage of information all couched in terms of Judeo-Christian tradition. Over the years we came to the frightening realization that our festivals of Papeti and Navroze were losing their significance in the minds of the young in the face of pressures created by Christmas and Rosh Hasana, and our children had no conception of what was meant by Ghambars or Jashans. Prayers, where enforced through rote memorization were quickly rejected by the young, and bewildered parents could find no substitutes. To quote Dr Jamshed Mavalwala of Toronto who addressed this problem at a recent speech in Chicago, "We often had Zoroastrian famine at home, set amidst a Judeo-Christian feast." The picture was dismal indeed.

However the elders in the community were firm in their conviction that ways would have to be found to lead us out of this mire. And I am proud to say that today we see our efforts just beginning to bear fruit. In the Chicago metropolitan area, we decided to use a three-pronged approach:

—Monthly adult education series: Every second Sunday of the month, lectures are presented and discussions held on various aspects of Zoroastrianism. If the adults are cognisant with the concepts, they can in turn help their children.

—Performance of ceremonies and rituals such as Jashans, Mukhtad, Ghambars, etc. The focus is on imparting to the children the meaning and significance of these ceremonies. Our children not only attend and observe the ceremonies—but these are explained to them by the priest who performs the ceremony. It is interesting to note that adults in our community derive as much benefit from such interpretation and explanation as the children do.

—Lastly, we have started religious instruction classes for children. The instructions given deal with the basic concepts in Zoroastrianism as well as learning of our prayers. Children are required to learn not only the prayers but also an English translation of the basic prayers so they would be more meaningful.

All this takes a lot of dedication on the part of adults in the community. Some families travel distances of upto 60 miles so that their child can attend religious instruction classes. But attendance at these classes is near perfect! Surely if a small isolated community of less than 100 families can set its goals and commit themselves to these — the task certainly should

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not prove too difficult for cities and towns in India with well established panchayats and anjumans and large concentrations of Zoroastrians.

Sunday schools cannot and should not be a substitute for a healthy spiritual climate of the home. Children learn by emulation — the sight of a parent deeply engrossed in the contemplation of Ahura Mazda will call forth feelings of love and reverence on the part of the child towards the One to Whom prayers are said. Children need experiences along with explanations, and early experiences leave the most lasting impressions. It is also important that these early experiences be happy, so that (religion) is associated with joyful things.

Translation of Prayers

Prayer has been described as the regarding of today in relation to Eternity. The chanting of the ancient scriptures can have a mystifying, almost hypnotic effect on the listener as well as the raconteur. But is that enough? The performance of ceremonies and chanting of hymns without understanding their meaning is often rejected by the younger generation as being dogmatic. Ritual for the sake of ritual without adequate rationale cannot be accepted by young minds trained in the ways of science and technology. They want to know the 'What' and the 'Why'!

Programmed instruction is a fairly recent approach in education and has proved highly successful.

Given the fact of a close relationship of language to thinking and conceptualizing, chanting of prayers in a language that is not understood seems an exercise in futility! The ideal solution would be to teach our youngsters the Avestan script. However that is certainly not a practical solution. Other faiths such as Christianity and Judaism are facing a similar problem. They have adopted either complete or partial translation of their prayers into English as the solution — at least in North America.

However, many of our Avestan scholars caution us against a total rejection of the ancient script. They maintain, and support with valid logic, the argument that the very sound of our prayers and the vibrations they create are an integral element of the prayers.

The only practical solution seems to be a middle-path between the two extremes. We must make the message of Zarathushtra come alive for the younger generation. This means interpreting it in a meaningful way. The answer seems to be the incorporation of some selected basic interpretations of our prayers in a language which is understood by the child, to supplement the Avestan lyrics — may be even within the actual ceremony or following it, so as to make the ritual more meaningful and understandable. Prayers and lyrics that are understood by the performer and/or observer of the ceremony will serve to stimulate thought. This in turn would trigger a desire in questing minds to explore further their traditional heritage and as the process unfolds, there will emerge slowly but surely a true sense of pride in being a Zoroastrian.

The first step in this direction can be taken by developing accepted and authorized translations by a central body of Avestan scholars, of scriptures such as the Gathas. I cannot overemphasize the need for a core of such a set of documents which can be used as guidelines by the young to an understanding of the basic elements of Zarathushtra's message. For it is only through such understanding that

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The training will ensure that the principles being taught to children are free of dogmas and personal biases.

the younger generation will acquire the ability to distinguish secondary growths acquired through our long history, from the basic teachings of our prophet.

Textbooks utilized in any program of instruction should be such that they maximize the probability that children will learn. The material should arouse and hold the child's interest. It should be colourful, replete with illustrations and pictures and seem relevant and meaningful to the child. Children find it difficult to deal with abstractions. With reference to the message of Zarathushtra, which even scholars at times find hard to interpret, it might be difficult indeed for the author to present these ideas at a concrete level. But effort must be made in this direction, for otherwise the child will lose interest altogether. Current literature in the end is seriously deficient in such material with the exception of a handful of books dealing mainly with the life of Zarathushtra. Children have a short span of attention, and their vocabulary is limited to simple words. These considerations should be taken into account when developing textual material.

One alternative which deserves serious consideration is the development of programmed instruction, which may contribute significantly to the ease and efficiency of teaching. It has the added benefit that it can be used for religious instruction of children in areas where it may not be feasible to establish schools. Programmed instruction is a fairly recent approach in education and has proved to be highly successful when employed properly. It is a way of arranging learning material in logically sequenced small steps. Each step or frame of the program provides information, requiring the student to respond to the information, and gives feedback to the student as to the "correctness" of the response.

There are many potential advantages of presenting material to the children in this format. Firstly, children can learn at their own rate. Since religious instruction classes, if and when formed will probably be heterogeneous in terms of age groups, this approach has the unique advantage that it can accommodate children functioning at different levels of intellectual capacity. The younger and slower child will not be lost and at the same time the older child can avoid boredom. Secondly, a child who learns at his own pace will be less likely to encounter experiences of failure and is, therefore, more likely to develop better attitudes towards his task. There are also various studies supporting the idea that children tend to learn faster and retain material longer in a programmed instruction format. These are some of the major advantages.

Probably the only serious problem is that developing a good program is not easy. There is a lot of material on the educational market today which is poorly conceived and produced. It is beyond the scope of this discourse to go into details of the basic components of programming but it seems to me that the material we would be dealing with, would lend itself very well to such a format.

Let me end by saying that the task outlined here may not be simple, but one that is deserving of the utmost effort on the part of the entire community. The followers of Zarathushtra are facing the question of the survival of a way of life which originated in the early dawn of civilization — a task which is monumental at the very least. The greatest threat to the realization of this goal comes not from other cultures that surround us, but from within the community itself — a danger that has the potential of destroying the very foundations of our way of life. I speak here of the growing feelings of apathy and pessimism which will eventually smother the flame that we are striving to keep alive. Apathy leads to stagnation which in turn proves to be the breeding ground for ignorance and misconception. Our ancestors have encountered similar weakening in the past after the defeat of Darius III, through the Macedonian domination and the Parthian dynasty — but the worshippers of Mazda never allowed themselves to wallow in self pity and pessimism. Today we are aware of a process of weakening and we must stop it before it spreads like cancer through the very fibres of our lives. The story of Zoroastrianism is old, noble in tradition and deserving of survival.

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Abroad contd. from page

Author of two books and credited with over 50 papers in learned journals, Mavalwalla, a former president of the ZSO, "is the first Canadian and Zoroastrian to be elected President and is the youngest person to hold this office," noted the newsletter.

Pavri Honoured

Over a 100 Zoroastrians gathered at the Oak Room of the Holiday Inn in Vancouver to honour one of the most prominent member of the overseas community. "Under no circumstances must anyone contact him or let him sense anything is in the air", said a mimeographed notice announcing the surprise dinner and dance organized by Piroj Amrolia and Sheraz Bhesania on behalf of the British Columbia Zoroastrians. And so it was that **Jamshed Pavri** and his wife, Rhoda, were given a rousing reception and glowing tribute for all his years of service to the cause of Zoroastrians overseas.

Pavri, who as honorary secretary of the Zoroastrian Society of British Columbia has published numerous newsletters and articles chronicling the history of the Zoroastrian Community both abroad and in India, also published the first directory of the Zoroastrians in North America and was mainly responsible for the Zoroastrian Society publishing the first book compiling the history of the Society.

In honour of his numerous services, the Community presented a gold plated map of British Columbia with a star indicating Vancouver and an inscription that reads: "Presented to Jamshedjee Pavri in Recognition of Outstanding and Dedicated Service to the Zoroastrians—April 15, 1978".

Several community members of the Vancouver Association including Homi Engineer, Sam Confectioner, Jal Dastur, Pilsum Master, Ms Sheraz Bhesania and Ms Piroj Amrolia spoke on the occasion and related Pavri's contributions. "Jamshedji has played a great role in making our anjuman what it is today", said Ms Amrolia who has worked with the Pavris for the last six years, "we have various activities and projects conducted in the name of the anjuman, all the credit for which can go to Jamshedji . . . thanks to this man we are the only anjumans who can boast of a fully paid burial ground for the Zoroastrians . . . (The Pavris) have extended their help to a number of people who have either passed through Vancouver or made Canada their home".

"Rhoda has stood behind Jamshedji in all his activities", Ms Bhesania noted, "giving her full support throughout the years, without which Jamshedji could not have carried on his numerous projects."

Jal Dastur, a former resident of Uganda, now settled in B. C. noted that Pavri along with J. Bacha, J. Irani, Hormusji M. Engineer and Noshir M. Fitter were the signatories to the registration of the Zoroastrian Society of B. C. with the Canadian Government on February 22, 1968. Pavri's contributions have "enriched the name of the Parsi community not only in Vancouver nor Canada, but everywhere where one Zoroastrian exists", said Dastur.

10-Lecture Series

A series of 10 basic informative lectures to propagate Zoroastrian history and religion was offered to the Zoroastrian Society of Ontario by the University of Toronto (School of Continuing Studies).

"Knowledge and interest in our history, culture, heritage and religion is very much needed especially since we feel a greater need in the Western World to keep Zoroastrianism alive and well," noted the Z.S.O. newsletter.

A minimum of 25 participants could attend the once-a-week lectures each of two hours duration, (from 7 to 9 p.m.), the fee charge being $ 64.00 for the 10-week session.

The newsletter thanked Putli Mirza and Moti Bulsara "for pursuing this long-thought-of-project with Professors Oxtoby and Nigosian."

SINGAPORE

Lectureship Award

One of the three recipients selected for the prestigious Arris & Gale lectureship award was Pesi Chacha, Professor of Orthopaedic Surgery, Singapore General Hospital. Chacha proceeded to Exeter in April to present his paper and receive this distinguished honor from the Royal College of Surgeons, U.K.

In Memoriam

The demise of **Pesi Davar**, businessman in Singapore and life member of the Parsi Association, was mourned by the community members recently. An inhabitant of Singapore since 1925, he is "Singapore's longest resident Parsi," according to a newsletter from Singapore.

Dr P. Daruwalla also "a resident of long-standing in Singapore" also passed away recently in Calcutta, stated the Singapore newsletter.

THE HAVRASHTA FOUNDATION AND THE ZOROASTRIAN COMMUNITY DEVELOPMENT INSTITUTE

The Havrashta Foundation has been set-up as a public charitable trust, and one of its projects is the set-up of the Zoroastrian Community Development Institute.

The Institute is conceived to be a premier social-research-action Institute for the Zoroastrian Community. Its object will be to study fundamental problems of the Zoroastrian Community throughout the world, and to design and implement programmes to solve them. It is intended to be staffed by well-paid, full time professionals in economics, sociology, demography, statistics, business administration, law, accounting, etc. The basic idea behind this is that community problems require focussed attention from an inter-disciplinary team of professionals and an infrastructure should exist wherein such professionals constituting tremendous aggregate talent in the community, should be able to carve out lucrative careers in the service of the community.

For the time-being, the trustees of the Foundation are the Board of Governors of the Institute. They are:

Dr Nanabhoy S. Davar	**Educationist & Ch. Accountant**
Mr Kekoo M. Gandhy	**Director of Art Gallery**
Mr Dara N. Khurody	**Dairy Consultant**
Dr Freddie A. Mehta	**Business Economist**
Mr Nadir A. Modi	**Advocate & Solicitor**
Dr Jamshed Modi	**Engineer & Management Consultant**

Initially, the Institute will operate largely on a short-term contract basis; giving out project work to competent individuals and organizations. A few projects of a fundamental data-gathering nature are under consideration. Later, as the resources of the Institute build up, a Director, Department Heads and other staff will be taken on a permanent basis.

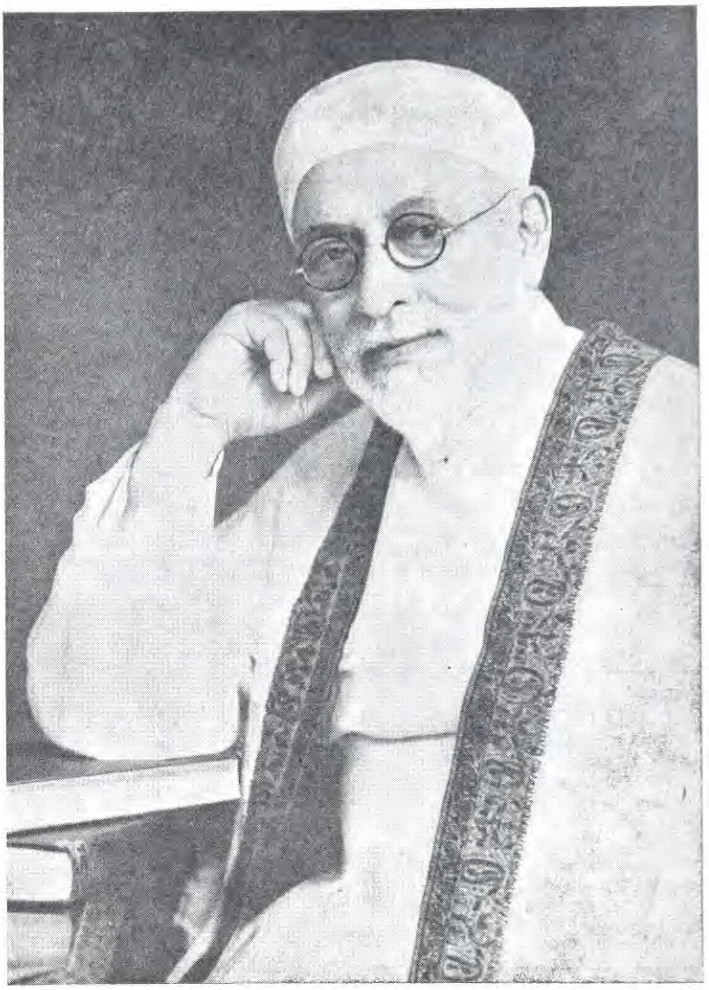
Financial support for the basic set-up, office expenses and initial projects is urgently needed. A few business houses have started support at the rate of Rs. 1000 per month for an initial commitment of 12 months. Many more such supporters are needed. Other donations, small or large will be gratefully accepted.

It has often been said that the community is blessed with abundant resources; that there is plenty of capability and skill among its members; that there is still considerable enthusiasm for vigorous community development—but no professional organization to put it all together. Here is a professional organization that will put it all together! Don't fail to back it!

Contributions, inquiries and correspondence may be addressed in the name of the Foundation or the Institute, Post Box 4087, Bombay 400 007.

AEK ATMAKATHA

The Life of Dastur Dhalla



Both professionally and personally Dastur Dr Maneckji Nusserwanji Dhalla lived the religion of the good life. An outstanding scholar whose contribution to Zoroastrianism ranks him amongst the top scholars on the subject both in India and abroad, he was the compassionate and revered high priest of the Karachi Parsis. The Dastur Dr Dhalla Memorial Institute which was founded in his honour, published an English version of Dhalla's autobiography *Aek Atmakatha* about three years ago. Translated from the Gujarati by two of the priest's admirers, Behram and Gool Rustomji of Karachi, both persons of note in their own right, the book runs into over 700 pages and covers a span of about three-quarters of a century. As the book is not easily available, *Parsiana* will publish extracts to provide readers a glimpse into the life of a noted Zoroastrian.

Foreword

In Persian this world has been called a caravanserai. Caravanserais are rest houses, where cavalcades of men and animals, on their long and tedious journey, relax awhile. Drawing an analogy from it, man's sojourn on earth is known as "a few days' resting place". At present I am 71 years old, in the evening of my life. As the length of day changes with the seasons, the evening of man's life lengthens or shortens depending upon his physique and his physical fitness. I cannot say whether the evening of my life will be long or short, but I know that twilight has set in.

Two thousand five hundred years ago, the Greek philosopher, Heraclitus, said: "Being is nothing. Becoming is everything." Similarly static existence is nothing — it is nowhere. All around there is change and movement. All things are ever moving forward, rushing onward.

Forty-two years ago, while studying at Columbia University, I learned the lesson of tolerance from the world-renowned philosopher, Santayana. He declared that "matters of religion should never be matters of controversy". A very large majority of mankind is still incapable of putting into practice this invaluable advice — our community least of all. True to our restless and impetuous temperament, all the year round, without the least restraint or restriction, we continue to vent our views through the Parsi Press on socio-religious customs. Hence, it is but natural that they occupy a great deal of space in this *Atmakatha*.

In order to give correct and unprejudiced guidance to the community, I have had to deliver lectures and to debate in my books, from time to time, on questions concerning religion, ethics, ceremonies, customs and conventions. In discoursing upon them I have seized the opportunity to try and end the controversies with an open mind, honestly and from a scholastic angle. In doing so, this *Atmakatha* has, in a way, taken the form of a guide-line, paving a pathway for the religious conduct of the community. With regard to the ordinary questions that are being debated in the community as well as to inflammable questions like the *Jooddin* problem and crematorium which have, from time to time ignited the peaceful and co-operative life of the community and set it ablaze, I have written whatever has been in my heart, holding back nothing, hiding nothing.

In March 1944, the eminent Chinese author and philosopher, Dr Lin-yo-Tung said: "India was suffering from an overdose of spirituality. . .India had too much of religion and could well afford to do with less of it."

These words apply not to the inhabitants of India alone but, to a certain degree, to all nations following any religion in the world. After the prophets depart their disciples turn everyone into blind followers of the faith. Religiosity replaces religion. Socio-religious customs take the place of pure, ethical and devotional faith and turn it into tradition-ridden religion as a result of which men quibble and quarrel constantly.

Religious faith is man's most treasured and personal possession. Gone are the days when the opinion of society could dictate religious principles. They have gone forever, never to return. Free choice has taken the place of force and it will remain so.

'Truth never stales with repetition.' It will, therefore, be expedient to reiterate that Herodotus, the father of history, wrote of our two thousand five hundred year old ancestors—the Hakaemenians—that they were valiant and courageous in envisaging changing times and circumstances and in conditioning their lives according to the country and the age in which they lived. Then let us, as their rightful heirs, follow in their footsteps and learn from their leadership that there is grace, dignity and wisdom in fashioning our lives according to the demands of this twentieth century.

MANECKJI NUSSERWANJI DHALLA
Karachi, 15 July 1946

Surat

Surat, the garden-city of Gujarat, was the metropolis of the Parsis in the 17th century. Half the total population of the community, approximately 20,000 Zoroastrians, lived and flourished there. The glory of Surat, however, waned in 1662 from the time the island of Bombay passed into the hands of the British. The rise of Bombay was the decline of Surat; and gradually, Surat lost its grandeur. Nature itself seemed to frown on her and contributed to her downfall.

Zoroastrian literature of later days has apportioned the elements to the good and evil spirits. It has divided the winds of Govad Yazad into two parts — peace and prosperity — laden winds — 'the good winds' — have been assigned to Spenta Mainyu, whereas strong, storm-bearing winds — 'the bad winds' — have been termed as the creation of Angra Mainyu. These stormy winds oppress Iran year after year. Usually, before spring sets in, storms approach the southern city of Kerman with terrific rapidity, strength and suddenness. Huge masses of clouds rush down upon the earth like a horde of wild elephants and whirlwinds of dust and sand are a curse to wayfarers and caravans. The city of Surat has been spared such boundless and unbridled breezes. Instead, constant floods and fires have repeatedly wrought untold disaster and destruction to this one-time Eden of the Orient.

After the prophets depart, their disciples turn everyone into blind followers of the faith.

The great famine of 1847 of the Samvat era (1790-91) brought in its wake several minor famines and starving families wended their way towards the promising city of Bombay. Parsis had gained a foothold there since the days of Portuguese supremacy and it grew increasingly firm under British rule. In 1800 the British East India Company wrested the Government of Surat from the hands of the Nawab. By that time quite a major portion of the Parsi population of Surat had already settled in Bombay. Wherever the Union Jack fluttered, enterprising Parsis followed. Besides, with the growing strength of the British in the Far East, Parsis established trade relationships with the ports of Hongkong, Canton, Shanghai, Maccao and other places. Leaving behind their motherland, Iran, and settling amongst the dignified Gujaratis of Gujarat, these 'fair-skinned, serene and courageous' Parsis, from the close of the 17th century, spread to the four corners of India and even beyond its boundaries.

The great floods of Gujarat of 1822 wrought havoc in Surat and in receding, a devastating fire devoured the city, as a result of which Rustompara, inhabited by the Parsis, was completely gutted.

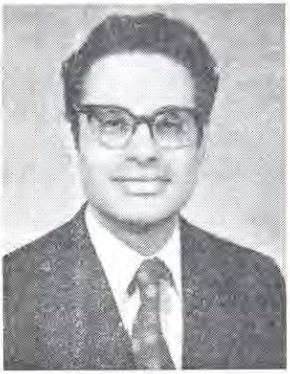
According to Zoroastrian precepts, life is a constant struggle — a struggle within and without man's soul. The four elements of nature — fire, water, wind and earth — at times attack and destroy mankind. But undaunted, man forges onwards. Ruined Rustompara too revived and the sacred manthras of Ashem and Yatha resounded once again in Parsi localities. Approximately 500 families, including priests and laymen, lived there. Professionally they were weavers, brokers, shop-keepers and employees.

My forefathers were Athornans of Navsari of the Bhagarsath sect. They lived in the area known as Motta Farampara in Rustompara. Their self-owned dwelling-place had bamboo walls plastered with cow-dung and mud. My father and his brother lived there with their parents. They earned their livelihood by performing casual ceremonies and walked all the way to Nanpara and the city just to get a gratuity of one or two paisas. At times they had to walk three or four miles to the home of some wealthy layman where they had to perform the pre-dawn Uthamna ceremony. Should they be fortunate enough to receive a tip of four paisas, there was great rejoicing in the family. As the priestly profession did not bring in sufficient sustenance, both men and women wove cloth in order to supplement the family income. In those days when my uncle and father went to some religious festival, they were given a pie each to enjoy at the fair. From that they would buy a little gift for themselves, eat something and return home happy and delighted.

I was the only brother of my three older sisters. I was born on the Amerdadsal day in 1245 Y.E. 1875 A.D. (27-9-1875) in Farampara. My mother's parental home was in Dumas and it was well-endowed with a good income from cattle farming and dairy products. My mother died when I was three.

My uncle, Hormusji, was energetic and industrious. The people of the neighbourhood honoured and respected him as a Daver or a Desai. Not content

Share the Good News





Dr. Feroze H. Duggan, Nuclear Scientist at the University of Paris, was married to **Miss Pervin K. Kavarana,** on Friday 23rd February, 1979.

The bridegroom was a pupil of Harrow School and Kings College, London. Before his present assignment, Dr. Duggan was on the Research Staff of Imperial College, London and the U. K. Atomic Energy Research Establishment, Harwell.

The couple flew to their new home in Paris.

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As the priestly profession did not bring in sufficient sustenance, both men and women wove cloth in order to supplement the family income.

with the mode of life in Surat, he was always anxious to seek fresh fields abroad in order to improve the condition of the family. His aged parents did not approve of his idea and dissuaded him from taking such a step. Unwilling to hurt them in any way, he respected their wishes and lived a life devoid of hope.

Dastur Aspandiarji Rabadi, the first renowned translator of the Yajashne into Gujarati, in 1849, was aware of our poverty. He also knew that my uncle had become a Navar under the patronage of a wealthy gentleman of the Wadia family of Bombay. One day, he told my uncle that he was acquainted with Mr. Wadia. There was need of a mobed who would live in his home at Bombay and cook sanctified food and perform the ceremonies. The salary, too, was quite decent. Should my uncle decide upon going to Bombay, he was willing to recommend him. But his mother persuaded him not to leave her alone in her old age and once again he desisted. Five years went by and hardships increased. The weaving business dwindled. Day by day the income decreased and despite the strictest economy, it became increasingly difficult to make two ends meet. In desperation his mother granted him permission to go, and my uncle went to Bombay. Unfortunately Mr. Wadia's firm faced an unexpected and extensive loss. He informed my uncle of his inability to employ him. The construction of the G.I.P. Railway had just commenced, and many Parsis had found occupation as contractors or labourers. Among them were laymen as well as priests. My uncle did not possess more than Rs. 18 in cash, so he worked for the railway for a year or so, but failing to find any prospects he accepted service in the printing department of the Jam-e-Jamshed Press. This gave no promise either. Seth Jeejibhoy Dadabhoy's new Agyari at Colaba was established in 1836. As my uncle had been reared as a weaver he was not in a position to perform the more complex religious rites. He began to earn his daily bread by performing casual ceremonies at people's homes at Colaba.

Karachi

About 125 years ago, Parsis turned their steps from the towns of Gujarat and Bombay towards the north-west of India. More than with any other part of the sub-continent, our contacts have been with Sind and the Punjab, dating back to almost 4,000 years. Of the sixteen lands created by Ahura Mazda and mentioned in the first verse of the Vendidad, one was Hepta Hindu or Septa Sindhu—the Sindh and the Punjab of today. During the reign of the Achaemenian kings, Sindh and Punjab were a part of the Persian Empire. Ever since that time the relationship between Iran and the sub-continent has been maintained. Stray Zoroastrian centres, too, have continued to exist.

In the last century and a quarter Parsi enterprise has extended from Sindh and Punjab to Baluchistan. It did not end there. At one time the branches of the Jessawalla Company extended from Karachi through Sindh and Punjab and via Peshawar crossed the borders of the sub-continent into Kabul, the capital of Afghanistan.

When the Hon'ble Sir Jamshedji Jeejibhoy I extended his generosity to the cities of Gujarat, he wished to help his co-religionists in Karachi also. It is said that the Zoroastrian elders of those

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days thanked him respectfully for his kind thought but wrote back that they were broad-shouldered and preferred to stand independently on their own feet. Already the communal and non-communal charities of the Parsis of Karachi—charities that have been bestowed without the least consideration of caste, creed or colour—amount to approximately a crore.

In 1849, when it came to my uncle's knowledge that an assistant mobed was needed in Seth Hirjibhai Behrana's Daremeher at Karachi, he began to make inquiries about it. On condition of a salary of Rs. 12 per month he agreed to come and settle in Karachi. After serving in this capacity for some time, he took up the job of going to the Sagdi every evening to light the lamps. For this he was given a salary of Rs. 15. Besides this he would earn a little by performing casual ceremonies in people's homes.

My father worked as a weaver at Surat and also went to places to pray which fetched him a gratuity of a few paisas. The new premises of the Seth Hirjibhai Behrana's Daremeher at Karachi was built and declared open in 1875. My uncle arranged for a job for my father to serve as a supervisor and caretaker night and day in this Daremeher at a salary of Rs. 12. As a result, without any other means of support or sustenance, we came and settled in Karachi in 1878. I was then four years old.

Our home was in an area known as Chic Gali in Saddar. Two other families similar to ours, the families of two Irani corpse-bearers and about twenty Hindu, Muslim and Goanese families resided there. The professions of these neighbours ranged from hawkers, ragmen, milk-men, tinners, cane setters, carriage drivers, cooks, the Surti mistress of a Parsi and three unfortunate prostitutes. Living in such a chequered environment we had the opportunity of witnessing the celebration of the festivals of varied communities. At the time of the Nortans, Lalia

Our contacts have been with Sind and Punjab, dating back to almost 4,000 years.

men and women sang garbas and performed folk dances which we enjoyed watching. Many of those garbas I can hum even today. The excitement at the time of Moharrum of the Muslims and X'mas of the Christians fascinated us.

Our house belonged to Seth Hormusji Kothari and its rent was Rs. 4 but we did not have to pay this amount. According to an understanding between the landlord and the tenant, in lieu of rent, at the dawn of each day my uncle prayed to the Almighty to bestow upon Seth Kothari and his progeny, prosperity, health and longevity.

We were four in the home—my uncle and aunt, my older sister and myself. My father came home for lunch and dinner only—apart from that he lived night and day at the Agyari. My aunt and sister did all the cooking and cleaning. Every morning my uncle would rise at 3.30 while my aunt and sister's day began at 4. Like her husband my aunt, too, was most diligent and industrious. Besides the house-hold chores, her evenings, extending almost till 10 at night, were spent in spinning the yarn of the Kusti, weaving, cleaning, pressing and folding it. From dawn to dusk she would thus earn approximately 5 to 6 annas per day.

Our total monthly income amounted to Rs. 50 which included my uncle's salary of Rs. 15, my father's salary of Rs. 12 and other incidental tips. We lived comfortably. Our living was simple. Our breakfast comprised of the night's left-overs, if any—otherwise we had chappatis with tea. Our lunch

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According to Zoroastrian precepts, life is a constant struggle.

comprised of khichdi with ghee and pickles or khichdi with toddy, or dhandal or dhanshak. Patia or sauce or mince was hardly ever served with khichdi. Curry-rice had not yet found its way into our home. At night we lived on dal and chappati or molasses with milk and chappati or some vegetable course or a bowlful of gravy with two pieces of meat and one potato and chappati. Two courses were unknown and we were well-nourished on this simple fare.

We were poor but a Zoroastrian family having many children in the neighbourhood was poorer. My uncle would give those children a share of the pens, pencils, papers and books which he brought for me. This act of grace and generosity was a joy to me.

Of the Zoroastrian families that dwelt in our lane, there was one better-placed in life than ours. The head of that family had studied English and the children were also being educated. Whenever they went for an outing in a carriage they took me along with them. Once I got the opportunity of going to Clifton with that family. As soon as we reached we went to the sea-shore where the oldest lady of the family offered coconut, candy and floral tributes to Avan Ardivisur, the spirit of the seas. From there we proceeded to the Mahadev Temple in the cave nearby. Similar offerings plus some coins were made there also, with due obeisance. As we sat upon the floor the Brahmin recited some prayers. Leaving that temple we climbed up the hillock which was a five minutes walk from there, at the top of which was situated a Muslim pir's dargah. The keeper of the tomb also received offerings and we went down on our knees and bowed before the shrine. I had no idea or understanding of what was going on. This was my first visit and first experience of mandirs, and dargahs. On my return home, with great glee I related the whole incident to my uncle and found that the narrative caused him pain. All he said was that as we were Zoroastrians it was not quite proper for us to visit the temples and mosques of Hindus and Muslims.

In olden days, the superstition about the evil-eye was wide-spread, and everyone was most wary about saving children from its ill-effects. To ward off evil, children's eyes were blackened! On both the temples, too, large spots of soot were imprinted. The more cautious even put such spots on the child's cheeks. In the beginning I too was thus protected.

Later this practice was stopped. But for fear that some blighting glance may be cast upon the one and only child of the home, my aunt took other precautions. Whenever we had meat at home, the membrane that was removed while cleaning it was dipped in turmeric, encircled seven times over my precious head and then thrown out. Thus any spells that might have been cast over me were nullified. The poor crows would pick them up, and without a care of appeasing the evil spirits, would gleefully put the morsels in their mouths. All this was most distasteful to my uncle, but such matters concerned the womenfolk of the home so he resisted from interfering.

Sixty years have gone by since my aunt protected my innocent childhood from such imaginary evil portents. At that time the light of modern science had barely touched our community. Six decades have passed since then; yet even today, when the girls of the community have been educated side by side with the boys, thus lending lustre and refinement to it, superstitions exist. Quite a few go to temples and tabernacles in search of sanyasis and sayids, pirs and priests. That such a state of affairs should exist in this age of enlightenment!

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Home-Made Cactus

GEETA DOCTOR

Adi Marzban's "Cactus Flower" is perfect—perfect that is in the way that a good imitation is a perfect copy of the real thing. In this case, the real thing is a Hollywood film (from a Broadway play) starring Ingrid Bergman and Walter Mathau, with Goldie Hawn, a cross between a canary bird and a sex bomb, thrown in for hysterical distraction.

Mr Marzban needs to be complimented in having the courage to follow in the footsteps of such a combination. He must obviously work on the principle that if you can manage to copy a good act well, you can't go wrong. He not only manages to do this, but by paralleling and echoing the original performance so closely, he succeeds in invoking the personalities of the screen actors to lend an added dimension of glamour and grandeur to his actors on the stage. Whether in the process he gains or loses in his stature as a director, becomes almost an academic question. The truth, one suspects, is that Mr Marzban is an old-fashioned entertainer of the music hall genre, indulging the audience with a little bit of leg, a lot of song and dance, a few naughty, but not dirty jokes, and a good story line to keep it all together. He may have turned to sophisticated Hollywood, or Broadway sex comedies to keep up with the times, but his basic philosophy appears the same. What's more, his audiences love it. The mood of a crowd waiting outside for one of his plays to start, is restless, excited, buoyant with the certainty that there, inside, a great big, Daddy/Uncle is waiting for them, in the wings unseen, but with the ability to tickle them out of their routine existence and give them two, or even three, solid hours of fun. And the miracle is that he never disappoints them.

Marzban is an old-fashioned entertainer of the music hall genre, indulging the audience with a little bit of leg, a lot of song and dance, a few naughty, but not dirty jokes and a good story line.

The good news for those who may not yet have seen Cactus Flower is that today there is a great deal more of leg power. Not only does the scene open with Toni (Dhun Billimoria) stretched out delectably on her bed in a premature bid at suicide, wearing only a nightie, but her next door neighbour, Igor (Homee Wadia) who rescues her also spends half the time wandering in and out in various shades of underwear. The other notable advance is that while film censors spend their time debating whether kissing is, or is not obscene, to the Indian mind on the stage, the practice has really come of age. The on-stage kissing was conducted in the most pleasant, healthy and appetizing manner, quite unlike the hasty nibble-on-the-cheek routine that used to pass for passion in the old days.

The plot is a complicated one which involves two sets of people, a dentist, Dr Julian Winston, and his nurse assistant, Ms Stephanie Dickenson, as well as Toni, Dr Julian's girlfriend and her neighbour, Igor, who are all scrambled madly together, until finally the matching couples end up on the same plate. Ms Dickenson (Ruby Patel) is staid and efficient. Dr Julian Winston (Hosi Vasunia) is a gay bachelor who finds it convenient to pretend that he is a married man while he philanders, until he decides that he wants to marry Toni. She, however, conceives of a strange wish to meet his wife before she can agree to marry him. Dr Wington is in a terrible predicament and as usual he asks Ms Dickenson to help him out. She is at first overjoyed at his proposal of marriage and deeply wounded when she realises, almost at once, that it is not at all in the way she hopes it to be. But her hurt pride allows her to go through the pretence of meeting Toni and persuading her that she is quite happy to give Dr Winston his "divorce" so that he can be free to marry her.

She does her part so well that the tender-hearted Toni now spends all her evenings with the Doctor, brooding over his wife, until the latter tells her, in another hasty moment of inspiration, that his "wife" is a nymphomaniac. This leads to further complications, whereby Ms Dickenson is coaxed to go to a nightclub along with an old, and somewhat lecherous friend of the Doctor, Harvey Greenfield (Dinyar Contractor) to lend credence to the Doctor's description of her. In the meanwhile, Toni is getting into the habit of confiding in Igor, who is not only closer to her age, but not blind to her charms either.

A climax occurs when Toni, in a typically impulsive gesture, sends Stephanie a mink stole that Dr Winston has sent for her along with an affectionate note. The mink stole and the misdirected note so transforms Ms Dickenson, that from an antiseptic Cinderella of the dentist's waiting room, she becomes a vivacious woman who accepts a gallant offer from one of the Doctor's patients, a Latin American diplomat (Burjor Patel) to go to a ball. They end up in the same disco where Toni, Dr Winston and Igor are spending the evening, and the transformed Ms Dickenson, in full bloom, now attracts Igor and spends the entire evening dancing with him. Neither Toni nor Dr Winston are prepared for this state of affairs and the manner in which they sort out their mistaken affiliations, provides the denouement of the play.

As the favourite hero in a series of similar sex comedies, Hosi Vasunia is

a man more sinned against than sinning, who now wears the permanently worried expression of a bloodhound who can't find any blood. His cultivated American drawl, "How WURRY nice", his typical jowl-sagging expression of a modern hero's existential despair at the slings and arrows of outrageous fate, has become so familiar that other actors tend to behave in the same way. Both Dhun and Homee frequently had the jowls-down look to register comic despair and in the first scene when Igor climbs in through Toni's window, his manner of speaking and walking is straightforward Homi Vasunia. While one appreciates the talents of Mr Vasunia in the field of light comedy, it is really somewhat distressing to imagine future, generations of tragedy-stricken bloodhounds baying across the stage in imitation of him.

The real surprise of the evening is Ruby Patel. At last she is in a role that is closer to her real age and physiognomy rather than the usually scatty heroines that she plays. At last also she appears to have learnt the meaning of the word 'restraint' and there is none of the usual yodelling in the upper register that she normally resorts to in moments of emotional crisis. Ruby's transformation, on which the whole theme of the play depends, is most credible. She blossoms forth into passion and her nightclub scene is worth seeing just for itself (choreographed expertly by Salome Roy Kapur). It is a contagious, exhilarating, and triumphantly liberating experience. For once she seems to be playing the part of a thinking, feeling, intelligent woman, and she gives an intelligent performance.

While film censors spend their time debating whether kissing is, or is not obscene, to the Indian mind, on the stage the practice has really come of age.

As for the rest, a slimmer, sweeter, more cuddlesome Dhun, is so pleasant to watch, that it does not matter at all if she can't act. At least she tries hard to be Goldie Hawn, with tousled hair and false eyelashes painted halfway down her cheek, and since the real Hawn made such a lasting impression on the mind, we do not mind getting a less than glittering Dhun. Burjor Patel was good as the amorous Latin American diplomat, while Dinyar Contractor bounced through his role like the durable India rubber actor that he is. The lesser figures were disappointing. Mrs Durant as a rich patient being more bitchy than overbearing, crudely suggestive rather than coyly sensual, in attracting the Doctor's attentions.

A special mention must be made about the sets that really moved on oil wheels and the lighting which had to snap shut briskly to sustain the movie style, freeze-and-cut acting, at the end of each of the 18 different sequences. One sat apprehensively, expecting all the worst kinds of mix-ups to take place during each one of the numerous changes, some of which took place in near total darkness, and not a single hitch was perceptible. Our doubts regarding Mr Marzban's ultimate value as a director notwithstanding, this, no less than the other aspects of the show, was a measure of the thoroughly professional level attained by the whole performance.

Vasunia and Patel: "mistaken affiliations".



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WONDER JOCKEY

They referred to him as "the Golden Boy of the Turf", a 19-year-old wonder jockey who broke the Indian record for the largest number of wins in a single season, at one centre. But the day after **Karl Umrigar** established his triumphant place in jockeying history, a freak fall from his mount, Vasudha, during the first race of the last day of the 1978-79 Bombay season, caused serious injuries that proved fatal 18 days later.

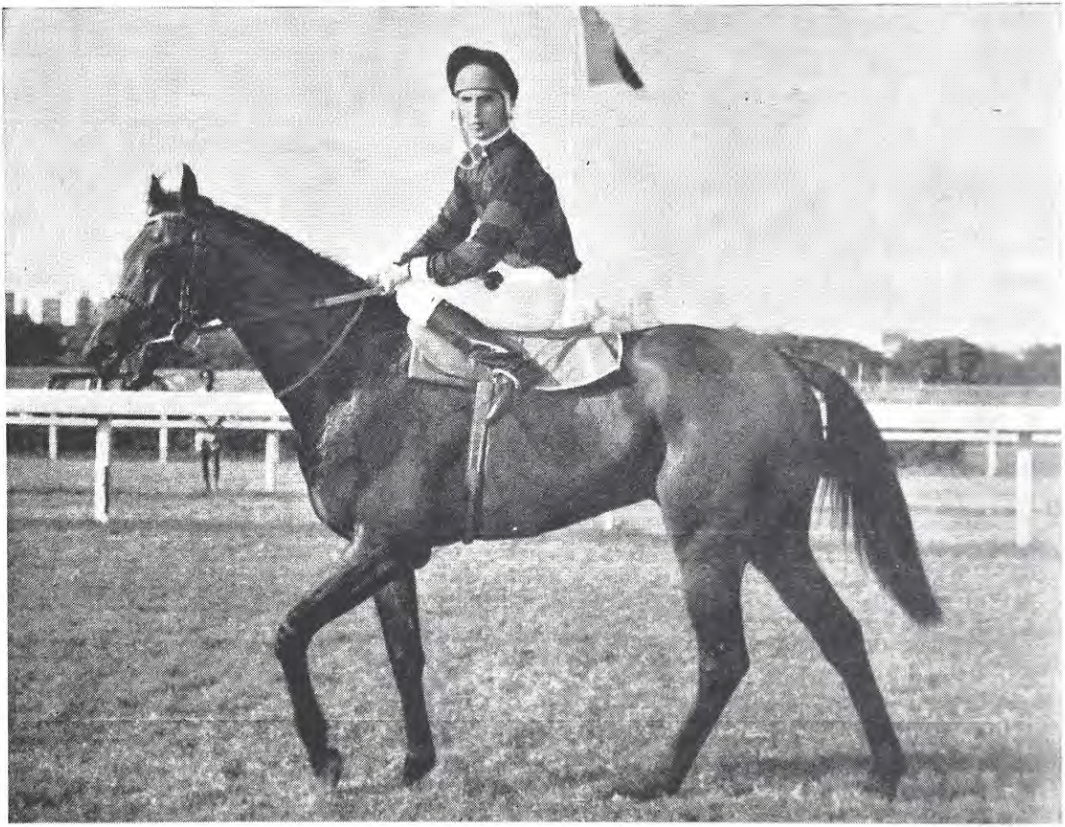
Hundreds of people from every strata of the racing fraternity flocked to the Bhabha Bangli, Doongerwadi, to pay their last respects to the popular champion. Mourners included the chairperson, committee members, and stewards of the Royal Western India Turf Club, prominent owners, breeders, trainers, jockeys, members of the racing press and regular racegoers, many of whom had come from Poona.

The *Bombay Samachar's* "In Memoriam" column says, "He rode for the fun of it, for the sake of sport and for the thousands of punters who had absolute confidence in his integrity." Busybee, in his popular column in the *Evening News* praises him as the "first of the new breed of jockeys...He brought class and distinction to the profession and every jockey gained in respect with his entry." He adds, "Karl Umrigar had in just a season and a half become the racegoer's favourite, by his quiet manners as much as by his hard riding." The *Times of India* racing sports correspondent, Pegasus notes, "His riding technique improved with every mount."

The younger son of Jimmy and Dhun Umrigar, amateur riders and well-known figures in the racing world, Karl "had racing in his blood," states a reporter of the Indian Express. He had demonstrated his prowess on the track even as a child when he participated in the mounted sports and later at the gymkhana race meets where he was often champion rider.

He first donned his riding colours in January 1977, at the age of 17, after he passed out of Cathedral School, where he excelled at boxing and gymnastics. His first professional ride on Loyal Dream, the favourite, was a nightmare as the mount finished unplaced. Umrigar's determination to win, however, soon saw him tearing past the winning post, lengths ahead, on race tracks all over the country.

He was retained as first jockey by the dominant stable of Western India, that of Mr and Ms Goculdas and Mr Mulraj D. Gokuldas. Champion jockey of the Poona meet in 1977, the same year saw him second to Vasant Shinde on



the foremost Indian race track at Mahalaxmi. Retaining the Poona championship the following year, he was narrowly beaten by Shinde in the Bangalore races where he rode Royal Tern to victory in the Bangalore Derby and Colts Trial. The fatal 1978-79 seasons in Bombay won him three classics with Royal Tern (Indian Derby and 2,000 guineas) and Tulipa (Indian Oaks). However, his greatest moment of victory was when he triumphantly rode his 54th winner of the season, breaking the former record of 53, set by Vasant Shinde in 1974-75.

As *The Illustrated Weekly* noted in an obituary, Umrigar had a long way to go and much to do: to graduate from a rider of winners to a maker of horses, to forge an individual style that would set on his riding the stamp of distinction. And, writes Pegasus, "there is every reason to believe that, in the normal course, he would have found a place in the short list of great jockeys who have ridden in this country."

He is survived by his parents Dhun and Jimmy, his brother Neville and sister Tina. *Shirin Bahadurji*



Irani

Died: **Dinshaw Behram Irani,** 76, vice-president and trustee of the Iranian Zoroastrian Anjuman and an active member and office bearer in several community associations, many of them linked to fostering closer ties between India and Iran, on September 11, 1978, in Bombay, of a heart attack.

A jovial, white-bearded person always clad in the traditional *fetah* and Parsi coat, Irani founded the Zoroastrian Employment Center which helped place community members in jobs, served on a committee to help Zoroastrians secure jobs in Iran and tried persistently to encourage entrepreneurship in the community. In the Executive Council of the Federation of Parsi Zoroastrian Anjumans of India on which he represented the Anjuman and the Third World Zoroastrian Congress he spoke on the need for economic uplift.

"He was an inspiration to us," said Noshir M. Irani, president of the Iranian Zoroastrian Anjuman, at a condolence meeting held at the Anjuman's premises on September 21. "Dinshawji devoted his time and energy to the community. He died in harness working for it."

Dastur N. P. Minochehr-Homji, high priest of the Petit Fasli Atash Kedah of which Irani was the managing trustee for many years related at the meeting how "Dinshawji came every day exactly at eight a.m. (to the atash kedah) as though he were an employee."

Peshotan Nargolwala who worked closely with Irani in several associations referred to Irani as an "active Zoroastrian...when starting on a project, he would tell us don't think in terms of very large funds or very great publicity but in hard work for the cause...even if we achieve only 25 percent results, it will be worthwhile." Sehra Singara, a vice-president of the Iran League of which Irani was also a vice-president and founder-editor of its *Quarterly Newsletter* described him as "a real worker for the League."

At a condolence meeting held the same evening at the Iran League office, League President Sir Jamsetjee Jeejeebhoy described Irani as "frugal and simple in his habits" while Jehangir Shroff spoke of Irani's contributions to freemasonry.

"At a time when it became fashionable amongst the elders of the community to deride Parsee youth... Dinshawji always spoke highly of them, giving them encouragement, inspiration and proper practical guidance," stated an editorial in the newsletter written by Vispi S. Dastur.

Born in Bombay, Irani was educated at Bharda High School in Bombay and the Billimoria High School in Panchgani. He ran the Empire Stores near Bombay's well-known Crawford Market prior to retiring from business in 1974. Even whilst working, Irani found time for community affairs serving on the working committee of all three Zoroastrian Congresses and had the honour of representing the Zoroastrians of India at the coronation of the Shah of Iran.



Lam

Always full of good humour, Irani could be counted on to enliven any function either as a speaker, master of ceremonies or even as a guest. Dastur also related how when he and Irani were in Calcutta in 1975 Dinshawji spent an afternoon riding in the trams "for old times sake."

Irani leaves behind his wife Banoo, his daughters Jerbanoo, Dilnavaz and sons Beheram and Darayush.

Died: **Jamshed Lam,** 83, noted Bombay lawyer and chairman of several charitable organizations, following a heart attack on 8 June 1978 at Lonavla.

A senior partner in the noted Bombay law firm of Eastley Lam & Company, Lam put his legal acumen to work in several community trusts such as Sunaiji Hirji Agiary in Bombay and the Banaji Trust, both of which he was chairman, and the Dosibai and Jehangir Dadabhoy Trust which built an old peoples' home about five years ago in the Masina Hospital. He also took a keen interest in the welfare of the blind, and was chairman of the Shirinbai Mancherji Home for the Blind at Jogeshwari where the blind were fed, clothed, trained and given money to return to their homes and start work there; Lam was also associated with the Tata Agricultural Colony for the Blind.

Bombay-born Lam attended the Panchgani Parsi High School, stood first in the final law exam and received several prizes including the Chancellor's Gold Medal.

His wife, Ms Lam, the first Indian lady to become a barrister and later appointed the first lady sheriff of



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Bombay, noted her husband "always encouraged me," in social work.

Aside from his wife, Lam leaves behind his son, Sohrab, an orthopaedic consultant in England.

Died : **Dr. Godrej Sorabji Karai,** 56, eminent heart and lung surgeon and former President of the Association of Thoracic and Cardio-Vascular Surgeons of India; of cancer in July 1978 in Calcutta.

The first Indian to receive the Evarts A. Graham Memorial Travel Fellowship, he was an Assistant Clinical Professor at Harvard University while in the U.S.A., and worked on cardiac homotransplantation at the Peter Bent Brigham Hospital.

At a condolence meeting convened by the Zoroastrian Community of Calcutta at the D. B. Mehta's Anjuman Atash Adaran on August 6, Karai's contribution to the field of medicine and socio-religious well-being of the community was recalled. "A gentle healer, and a most orthodox and true co-religionist," is how Dr Russi D. Anklesaria referred to the deceased.

"His dedication, commitment and style of work were a revelation for every professional," noted Jamshed Madan. A long time friend, Asphandiar D. Moddie noted in a write-up on Karai that "Godi was a man of the mind and a man of faith. His mind ranged beyond medicine to religion and philosophy, Zoroastrian and Hindu. Science and religion lived together in his being."

Born in Calcutta, Karai passed his MBBS degree from the Medical College there in 1945, and proceeded to England where he studied at the Royal College of Surgeons, obtaining his Fellowship in 1953. He was later admitted to the Fellowship of the American College of Surgeons.

He held teaching posts in various capacities in the Medical College, Nilratan Sarkar Medical College, SSKM Hospital, University College Hospital, Institute of Child Health and the National Medical College, Calcutta, where he was Head of the Department and Professor of Thoracic and Cardio-Vascular Surgery. He was also attached to the Calcutta Medical Research Institute and the B. R. Singh Hospital.

A student of religion and philosophy, "he very frequently attended lectures at the Ramakrishna Mission Institute and attended 'talks' by various scholars of different faiths. He studied the Avesta and the Gathas as well as the translations of Zoroastrian scriptures, gave several 'talks' at the Parsi Anjuman Atash Adaran and conducted classes for imparting knowledge of the Zoroastrian religion to children," noted an obituary writer in the *Navroz* Weekly of 29 July 1978.



Modi



Captain

"Before his death", noted D. B. Surti, Honorary Secretary of The Parsi Zoroastrian Association, "he was engaged in organizing religious classes for Zoroastrian children and training young ladies who could conduct classes in different localities. He was also preparing Avesta Prayers on tape which were actually recorded after his passing away and the tapes have gone to Canada and the U.S.A."

In a letter to Moddie written before the Third World Zoroastrian Congress in January 1978, Karai wrote his views on the education of young Zoroastrians noting that the students must persevere to study the Avesta and not expect its wisdom and grace to come easily. "For ten years, Karai had tried to promote a Sunday school for Zoroastrian Children and the number had shrunk from twenty to two," says Moddie. "Parents' excuses were their children were over-worked in schools, tutions at home, exams thrice a year, clubs, camps; all these claimed a sufficiently justifiable share of their time to deflect the spirit from an hour spent on learning about that very spirit itself. Karai concluded, 'I disagree when they say there is no proper source of knowledge, for often I found that "satisfactory" answers were only those that were agreeable to themselves, rationalized their desires, or was a short-cut to avoid the effort on their part".

"Godi wrote in sorrow, but within himself kept the flame alight through all his suffering till the end. For the better part of the last year he knew he had malignant cancer...he lived and worked as if the hand of death was not on him."

Karai leaves behind his wife, Homai.

Died : **Peshotan Meherwanji Modi,** 89, past president of the Parsi Aramgah at Mahableshwar; on 15 November at his Mahableshwar residence.

A one time teacher at New High School and Rajkumar College in Raipur, Modi took to business and ran the Appllo Music House in Poona and the Israelite press. He was a former director of Western India Theatres.

A keen sportsman, Modi served on the Turf Club House Committee. As president of the Parsi Aramgah in Mahableshwar, he "took a keen and deep interest in this burial ground," writes his wife Mariam.

Born in Ajmer, Modi passed his matriculation from New High School and graduated from Elphinstone College.

He moved to Poona in 1928 and in 1976 opted for the serenity of the Western Ghat hill station of Mahableshwar. He is survived by his wife.

Died : **Kaeki Captain,** 66, Pakistani Industrialist and Merchant Navy pioneer; of heart failure, on 28th October, in Karachi, Captain founded the Farrokh Chemical Industries and Captain Chemical Industries, a large silicate manufacturing organization.

Born in Bombay, Captain was a seafarer from 1927-1951 who "scored many firsts and played a leading role in the foundation of the Merchant Navy of Pakistan", notes a family source; his last post as a seafarer

being Marine Superintendent of the Mahmoodi Shipping Company.

He also established The Captain Foundation, a charitable trust that set up several medical dispensaries for the needy.

The son of Rustom and Pheroza Captain and grandson of the well-known Parsi author, thinker and reformer, Kaekhosrou Kabraji, Captain is survived by wife Frainy, daughter Spenta and son Farrokh.

Died : **Soli Shiavux Cardmaster,** 53, past Chairman of Indian Institution of Plant Engineers; and former Deputy Managing Director of Bakelite Hylam Ltd., of cardiac arrest, on October 13, 1978, at his residence in Secunderabad.

Born on 3rd December, 1924 in Bombay, Cardmaster obtained his Master's degree in Chemical Engineering from the University of Ann Arbor, Michigan, U.S.A. and began his career in 1952 as a factory manager at Bakelite Hylam Ltd. and recently established his own company called "Fosan Company".

A condolence meeting was held on October 13 by the employees of Bakelite Hylam Ltd., Santhnagar, to mourn the death of their pioneer. The factory was closed for the day as a mark of respect.

Cardmaster leaves behind his wife Meher and two daughters, Seemonil and Firoza.



Cardmaster.

Died : **Dr Keki Burjor Fracis,** 62, Medical Officer of Bai R. J. Chenoy Charitable Dispensary, Secunderabad, for nearly 30 years; of heart failure, on 9th September 1978, in Secunderabad.

He was an Asst. Hon. Physician and Asst. Hon. Professor of Medicine in Gandhi Hospital, Secunderabad, from 1954-1968 and worked in the J. J. Group of Hospitals, Bombay, from 1945-1946 and at the Bai Jerbai Wadia Hospital for Children, Bombay, from 1946-1947.



Fracis

A graduate from the Royal Institute of Science, Bombay, Fracis obtained his MBBS degree from the Grant Medical College, Bombay in 1944 and his Doctorate of Medicine M.D. (General Medicine) in 1950 from the University of Bombay.

One of the three to four Parsi doctors in the twin cities, Fracis, the son of late Dr Burjor and Dinamai Fracis, is survived by his wife Sarosh, son Burjor, sister Silloo, and brothers Homi, Jamshed and Hoshang.

Dr B. S. Surti
Secunderabad

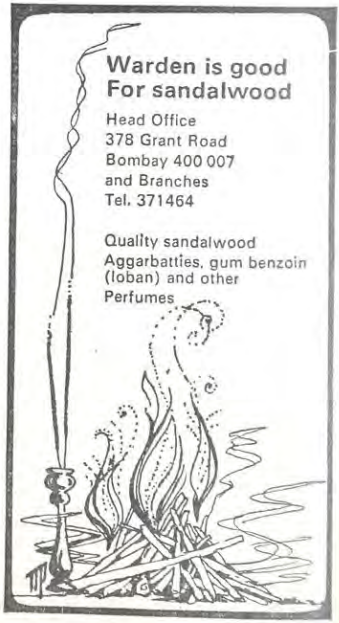
IN MEMORIAM



Died : **Ms Rutty Phiroze Engineer,** 46, partner with S. D. Engineer & Son, Licensed Shipping, Clearing and Forwarding Agents; of cancer on 18th April, 1979, at the Bombay Hospital.

Born in Secunderabad, Ms Engineer did her schooling from St. Ann's Convent, Secunderabad and her graduation from Naoroji Wadia College, Poona in 1955.

She bore her illness of three years with "stoic and remarkable endurance". Ms Engineer is survived by husband Phiroze, daughter Roshni, 16, and son Sorab, 19.



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